

OLD TESTAMENT SURVEY

a workbook by:
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**Much of this book is an outline of material gleaned from the book
The Bible Book by Book by J.B. Tidwell
Eerdmans Publishing Co. Grand Rapids MI**

The author expresses gratitude to brother Tidwell for His service to God which prompted his studious assembling of the material in his book.

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All materials are also available on CD ROM.

**This book was produced at the
“multi-media - audio-video labs”
of Salt Lake Bible College.**



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General Introduction

Introduction

While teaching various classes at Salt Lake Baptist College, I became aware of a need in the area of textbooks and workbooks. Many of the texts were written for the experienced scholar, not for the student. Also, workbooks were not commonly available; and when they were it necessitated the extra expense of buying two books for each class. Therefore, a series of concise text/work books were written, of which this present volume is but one of many. These books are published in two formats. For those who are students, they are laid out as combined workbooks/textbooks for class-room use. For those who are not students, these books are printed as concise textbooks. They do not attempt to delve into their subjects in an exhaustive manner. There are many readily available volumes that fill that purpose. They are, instead, written to fill a particular niche; that of small, concise volumes, that relay the basics in an easily comprehensible form. This allows both the present student of the Word as well as the more educated seeker of truth to gain a basic understanding of the subjects addressed. Many times this type of basic information is not easily gleaned from the more ponderous volumes. Sometimes the overload of information presented in them prevents one from knowing and understanding the basics of the faith, the Bible, and its doctrines. This series of text/work books is presented as an attempt to get back to the basics. If the seeker of truth reads these books and it fills his need for a simple grasp of the basics, then his needs have been met without the sometimes frustrating swim through the entangling weeds and fronds of the deeper pool. If, on the other hand, these books serve to encourage him to swim further out into the deep, then he is better prepared for the deeper waters and its attendant dangers because of the basics that he has already mastered. Either way, a basic need has been met.

I pray that you will find this present volume informative and useful. If it fills your need then PRAISE GOD! If it encourages you to delve further and deeper, then PRAISE GOD again! May God be glorified, Christ exalted, and you the reader edified. My prayer for you is that you will use the knowledge gained here to serve Christ better than you did before starting this study; and, that you will then pass the knowledge gained on to someone else to help them also serve Christ better.

II Tim 2:15

**Study to shew thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the word of truth.**

Dr. D E Van Buskirk

July 29, 2002 - SLC, Utah

Chapter One

Inspiration of the Old Testament

The uniqueness of the Old Testament.

One thing that is easily seen about the Old Testament is that it is a unique piece of literature. It started as the religious literature of a particular race, the Hebrews, and a particular nation, Israel (speaking of old Israel, not modern Israel), and spread from there until it eventually became the accepted scriptures of three of the world's major religions- Judaism, Islam, and Christianity. And concerning Christianity, it is one-half of the ONLY accepted scriptures, the Bible.

It also is unique in that it covers a span of time from what is called the Neolithic revolution to the Age of Greek Supremacy. And this uniqueness is even more striking in that, contrary to what the world believes, it actually recounts events that occurred before the beginning of recorded history; i.e., it gives a historical record of a time that is considered by the secular educators to be pre-history. That record is, namely, the creation of the Universe in general and, as it specifically relates to the history of mankind, the very creation and population of the Earth itself.

In relation to secular literature, its uniqueness becomes even more striking. No other piece of literature has been subjected to so many attacks by so many people. It has been banned, burned, shredded, and corrupted more than any other piece of literature in all of recorded history. Some of those who attempted to destroy it, both physically and through corruption of it, were its professed enemies and many, as hard as it may be to comprehend, were its professed followers. This combined attack both from within and without is extremely unusual and places its current physical existence as well as its preservation in an uncorrupted form not only in the category of "unique" but also in the category of "wondrous." No other literature subjected to such extreme measures has ever survived so completely intact.

In relation to the Bible as a whole, the Old Testament is unique in that it presents, in their primal form, all of the doctrines that are developed in the rest of the Bible, meaning the New Testament. As a whole, the Bible conveys one coherent message- the redemption of mankind through Christ. It is the will of God for man conveyed from God through men to all men of all ages and for all the different peoples of the world. Therefore, the Old Testament truly is unique as it relates to the Bible as a whole.

In relation to the New Testament, the Old Testament's uniqueness is that it is the will and work of God concealed; while the New Testament's uniqueness rests in presenting the will and work of God revealed. The Old presents types, shadows, symbols, sacrifices, i.e., the overall forms of redemption; while the New presents the reality in Christ. Therefore, the Old Testament truly is unique as it relates to the New Testament.

Warning: Because of the bulk of material in the Old and New Testaments, it is common to separate the study of the two. This is **extremely dangerous** unless one keeps foremost in their mind that the two are inseparably conjoined. Exactly in the way that conjoined twins who share a vital organ, say parts of the brain or a single heart, cannot be separated without causing the

death of one or both of the twins; so the Old and the New Testaments cannot be separated but must be viewed as a single whole and used in that manner. Due to the bulk of the material it is necessary many times to study them separately but never make the mistake of believing or acting as if they can ever really be separated the one from the other. To do so would cause the death of both. They share one mind, the mind of God; one purpose, the redemption of mankind; one heart, the gospel of Jesus Christ; and the death or elimination of either one of them will irrevocably cause the death of God's purpose- the revelation of redemption through Christ and the death of the Bible as a single unit giving that one purpose of God. Even the terms "Old Testament" and "New Testament" are a construct that did not come to be until the completion of the Christian Scriptures. Upon which, the Latin Fathers used the designations to distinguish between the Jewish and the Christian scriptures. The Old Testament (Covenant) gives the story of the original Covenant and the later Mosaic Covenant between God and His people and the failure of His people to live up to the latter. The New Testament (Covenant) gives the story of the new and living Covenant in Christ's blood. In addition, the New gives the story of how through the New the Old is accomplished by God in spite of the failure of Israel to keep their end of the Mosaic Covenant. We speak here of the Abrahamic Covenant which God said He would bring about with no strings attached. The strings were attached to the later Mosaic Covenant which was broken before Moses could even get down the mountain with it to present it to the people. Upon the failure of that covenant with His people, God reverted to, and brought about, the earlier covenant made with Abraham through which He would bless all people, not just Israel. As Unger put it, "**The New Testament is erected on the failure and ruin of the Old Covenant.**"⁽¹⁾ Therefore, although the two Testaments may be studied separately for matters of convenience, never think that they can ever be separated in actuality. As you study the one always keep the other in your mind with the idea that the two are a unified whole.

A further uniqueness of the Old Testament is its origin and preservation. We have already seen that it has been attacked as has no other piece of literature, religious or secular; so we will not go over that again. What has caused those attacks is primarily the claim of its adherents, as well as the Bible itself of which the Old Testament is a vital part, that it is directly inspired by God. (We will address inspiration in a later segment.) Interwoven through both the scriptures and the faith of its adherents is this thread of an adamant claim to the Bible's divine origin. Led by Satan (who knows it is true) both unbelievers and heretics have tried to destroy it because of its divine origin and preservation which have kept it here as a constant gaping wound in the very heart of their heresies and disbelief. And yet, in spite of their attacks and corruptions, it is still here- inspired and preserved. This gives it a unique position among both religious and secular literature; and that because of its divine origin and inspiration!

Finally, it is unique in relation to other sacred literature. No other body of religious literature (the Bible, remember, is a collection of books and, therefore, is a body of religious literature) no other has a unity and coherence from one end to the other as that of the Bible. As part of that unity called the Bible, the Old Testament combined with the New uniquely present "**a logically defensible epistemology (science of religious knowledge).**"⁽²⁾ No other religion nor its collection of religious literature can make that claim. Nor can the sum total of four thousand years of religious "investigation" shed any light on the basic questions of the religious quest.

After this four millennium quest, the same questions remain and remain still unanswered. Only in the Bible can a logical progression be followed which gives logically defensible answers to the questions of religion and balm for the confused and hurting soul questing for: (A) purpose in this life and (B) a guarantee of reconciliation with God and (C) a promise of continued existence beyond the veil of death.

The Bible truly is a unique piece of God's creation. Transcendent above all religious and secular constructs of man it stands alone as the only revelation from God to man. Not a construct of man as all other literature is; it alone was conceived in the mind of God and then delivered, perfect and uncorrupted, by the hand of man from God to mankind. This makes it alone the most unique, perfect, divinely inspired and preserved piece of literature in the world.

The inspiration of the Old Testament.

Although inspiration is not a subject that is generally taught in a course such as this, it is very necessary that we investigate the subject here. Since all matters of faith, practice, and doctrine, not to mention the most important doctrine of all, Salvation, are based upon the Scriptures and draw their authority from them, then it is necessary that we address the trustworthiness of this ultimate foundation of Christianity.

Definitions:

In order to understand what inspiration is we must first define 3 terms.

1. Revelation- *that act of God by which He directly communicates truth not know before to the human mind.*⁽⁶⁾
2. Illumination- *that influence or ministry of the Holy Spirit which enables all who are in right relation with God to understand the objective written revelation.*⁽¹⁾
3. Inspiration- *that extraordinary or supernatural divine influence vouchsafed to those who wrote the Holy Scriptures, rendering their writings infallible.*⁽⁵⁾

Scriptural statement of inspiration:

II Tim 3:16-17 All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, throughly furnished unto all good works.

Inspiration- GK θεοπνευστος, *theh-op'-nyoo-stos*, *God-breathed (out), divinely inspired*⁽⁷⁾

From **II Tim 3:16-17** we can conclude 3 things.

1. The word "**all**" tells us that the inspiration of the scriptures is equal throughout all of its parts. This is called "plenary" or "full" inspiration.
2. Also we see from the word "**all**" that every word is inspired. This is called "verbal" inspiration.
3. That scripture is "**inspired**" (God-breathed) in a verbal-plenary way by God.

Since all of the scriptures are inspired (God-breathed) then their authority cannot be questioned. Therefore, we can conclude that the foundation of Christianity, the Bible, is as eternally solid and trustworthy as the God who inspired them. And that authoritative trustworthiness includes the Old Testament which is the subject of our current study. [For a more complete treatment of Inspiration, see "**Great Doctrines of the Bible**"⁽⁶⁾ or "**Introductory Guide to the Old Testament**"⁽¹⁾]

Chapter Two

The canon of the Old Testament

The word, Canon: The word is from the Greek (*kanon*) and originally meant “a reed or measuring rod” but as it concerns the Old Testament it means those books that were accepted as belonging to the Scriptures.

The first known use of the word as pertaining to the Scriptures as a whole, both Old and New Testaments, was by the Greek Father Athanasius, ca 350 AD, and the term soon became accepted in all of the churches.

As to the Old Testament, the subject of our current study, from the Jewish Talmud we know that the idea of canonicity was manifested in a ritual formula known as “defiling of the hands.” This meant that anyone’s hands that touched the sacred scriptures were “defiled” or “taboo;” i.e., they could not touch any secular thing unless they were first washed. This would be similar to the High Priest of Lev 16:24 who had to wash before putting on the priest’s garments on the day of Atonement and then wash again upon taking them off.⁽¹⁾

The content of the canon of the Old Testament: The content of the Hebrew Old Testament is exactly the same as the English, King James, Bible. The only difference is the order and division of the books. The Hebrew Bible was arranged into twenty-four books and our bible uses a thirty-nine book arrangement. There is, however, evidence of an even older arrangement of the Hebrew Bible into twenty-two books. This arrangement is attested to by Josephus, the Jewish priest and Pharisee and writer of the second half of the first century. Now, from 1517 to the present, most Hebrew bibles use a thirty-nine book division scheme; however, the arrangement of the books is different from the English bible arrangement.

The recognized canon of the Old Testament: It is believed that the canon itself was set by at least a century before Christ, possibly more. The current Hebrew Old Testament and the English Old Testament (KJV) recognize exactly the same canon; but, as we already have seen, while the content is identical the order and division of the books varies from the Hebrew to the English.

The text of the English KJV Old Testament: The text of our Bible is from the Massoretic text, the same as that used in the Hebrew Bible.

Literary criticism: When reading books on literary criticism of the Old Testament one thing will stand out in their methods. They attempt to dissect the Old Testament using Western (Occidental) methods. This is to transgress in a huge way. In oriental literature, such peculiarities as repetition and elaboration and the free use of the conjunction “and” are devices common in Semitic literature. Therefore, to use those peculiarities to bend the Old Testament into one or another critical camp is to do violence to an Eastern book that does not follow Western rules. No such twistings are tried in other pieces of ancient literature. Such pieces as the Code of Hammurabi and the eleventh tablet of the Gilgamesh Epic exhibit similar stylistic phenomenon yet they are not dissected in this way.

Chapter Three

The Bible as a Unified Whole

The balance of this study is based upon a longer study entitled, “A One Year Overview of the Bible.”

In order to continue, we must first see how the Old Testament fits into the Bible as a whole. In order to do this we must see how the whole is fitly joined together.

This type of study is designed to enable God’s people to develop a framework upon which to hang their personal daily study and meditations in the Word of God. It is not meant to replace personal devotions but to enhance, guide, and solidify them into a life-long habit of study in obedience to God’s command given in His Word.

II Timothy 2:15

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

Without study of the Word, a Christian has no guide as they travel the road of their new life that started at Salvation and ends at the feet of Jesus in Heaven.

Ps 16:11 “Thou wilt shew me the path of life.”

Without God’s Word to guide us we will wander far from the path or stumble often over the obstacles which are strewn thereupon by the Devil.

Ps 119:105 “Thy word [is] a lamp unto my feet, and a light unto my path.”

Without God’s Word our life as Christians will be short and full of strife, both within and without; but, with a knowledge and an understanding of His Word, coupled with obedience to what we learn in it, we can live long and fulfilling lives; and, though the inevitable strife of this life will remain on the outside, the peace of God shall dwell within.

Prov 3:1-2 “My son, forget not my law; but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee.”

In this chaotic world where the very foundations of our life, peace, and prosperity are being shaken almost daily and the vehicle we call society seems cast adrift in an ocean of uncertainty, through study of God’s Word we can re-establish our stability by chaining ourselves to it as a sure anchor of unchanging sanity as steadfast as the foundations of eternity itself.

Ps 119:89 “For ever, O LORD, thy word is settled in heaven.”

In order to have this kind of stability in our lives, we must study God’s Word on a daily basis. And I don’t mean just a cursory reading of it as if it were some kind of novel meant for mere entertainment. If that were the objective then I would have said “read God’s Word on a daily basis.” To read God’s Word daily would be a good thing to do; but, to study it daily is “better” because it is God’s will that we do so and thereby have good success and prosper as His people.

Josh 1:8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all

that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Webster's Dictionary definition:

meditate- to reflect deeply; to spend time in the spiritual exercise of thinking about some religious theme

That is the purpose of this course; to give you a framework upon which to hang your daily "meditations" in God's Word. When using this book, do not use it "in place of" the Bible but "in conjunction" with it; as a guide to help you navigate through and collate the various teachings that you will find presented in that Book of books, the Bible.

Ps 1:1-3 "Blessed [is] the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight [is] in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

Lesson One

(“All scripture”)

THE BIBLE as a unified whole

II Timothy 3:16-17

“All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.”

WARNING: When we handle the Word of God we must do so with reverential awe. Every word of it was breathed out (“inspiration”) by God through the men that He chose to write it down for us.

Not only did God inspire it but “All scripture” is profitable to us. Not one word can be left out or changed because to do so would be “unprofitable” for us. Some portion of “doctrine... reproof... correction... [or] instruction” would be made of none effect and, therefore, we would not be properly equipped (“perfect... throughly furnished”) to do “all” of the “good works” that God commands that we do.

Comments on the Bible:

Matthew Henry said, **“We call [the Bible] the book, for it is incomparably the best book that ever was written. We call it the holy book, because it was written by holy men, and indited by the Holy Ghost.”**⁽³⁾

What is the Bible?

1. It is the “revelation of God and God’s dealings with humankind.”⁽¹⁾
2. It is **“one book dealing with only one subject in its numberless aspects and relations, the subject of man’s redemption.”**⁽²⁾
3. **“The Bible is a perfect revelation of God to the world, and we need nothing else for instruction.”**⁽⁶⁾
4. It is the book that God has given to perfect man. **(II Tim 3:16-17)**

Where did it come from?

1. It was first written in Heaven. **(Ps 119:89, I Pet 1:23, 25; II Pet 1:21; et al.)** Also in the Old Testament, phrases such as, **“Word of the Lord came,”** and **“the Lord spake,”** and **“thus saith the Lord,”** etc. occur well over a thousand times showing that the Word originated in and from heaven.
2. On earth it was written down by approximately 40 men over a span of some 1,600 years.

What languages was it written in?

OT - Hebrew and some small portions in a related language called Aramaic.⁽⁴⁾

NT - Koine Greek.

This was the common Greek language of the time of the writing of the New Testament. It is different from Classical Greek.⁽⁵⁾

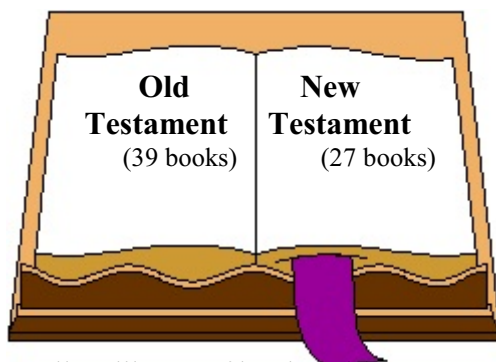
What do Old Testament and New Testament mean?

“Testament” means covenant or agreement. Thus, we have the “Old” agreement between God and man and the “New” agreement between God and man.

The Old Testament was God’s covenant in “The Law” pointing to Christ who was to come and the New Testament is God’s covenant in “Grace” after Christ came and fulfilled the Old covenant. **(Gal 3:13-25; Mt 5:17-18)**

DIVISIONS OF THE BIBLE.

At first glance it is easy to see the two “grand divisions” of the Bible- Old Testament and New Testament.

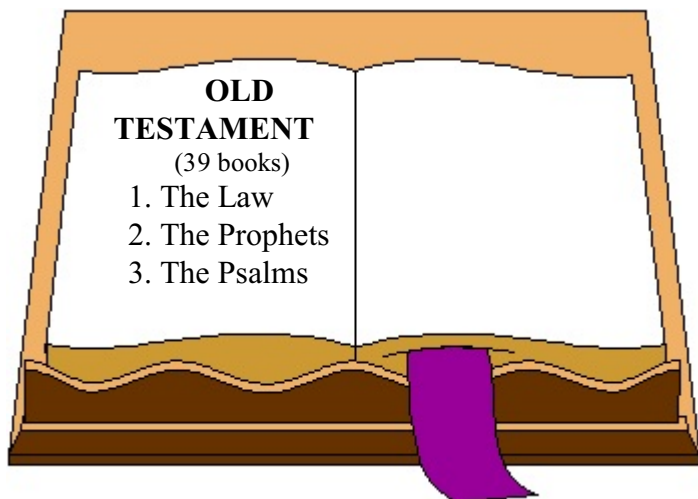


The Bible is really a library of books with a common theme. The Old Testament portion of the library consists of 39 books (in the English Bible) and the New Testament portion consists of 27 books.

OLD TESTAMENT- In order to rightly divide the Old Testament in the “best” way we must go to the “best” source, the Bible itself. In the Bible we find the master teacher, the Lord Jesus Christ, who is the true author of the Bible, dividing the Old Testament into three (3) sections.

Luke 24:44 “**And he said unto them, These [are] the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning me.**”

It is only logical that the one who wrote a particular piece of literature would be the best one to rightly handle it. Therefore, God the Son must be considered as the best and final authority on His own Word. If He says there are three divisions, then there ARE three divisions. No more, no less!



Many scholars ignore the teaching of the Lord Jesus Christ and try to divide the Old Testament into MANY segments. This will lead to confusion. Remember! If the Lord himself said there are three divisions, then there are three divisions- The Law, The Prophets, and the Psalms.

The Law- This section is the first five books of the Bible- Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Some call this the Pentateuch, which is from the Greek word meaning “five.”

The Jews call this segment the “Torah” which means “instruction.” It is also called “the Five Books of Moses.” However, we will call it by the name given to it by the Lord Jesus Christ, The Law.

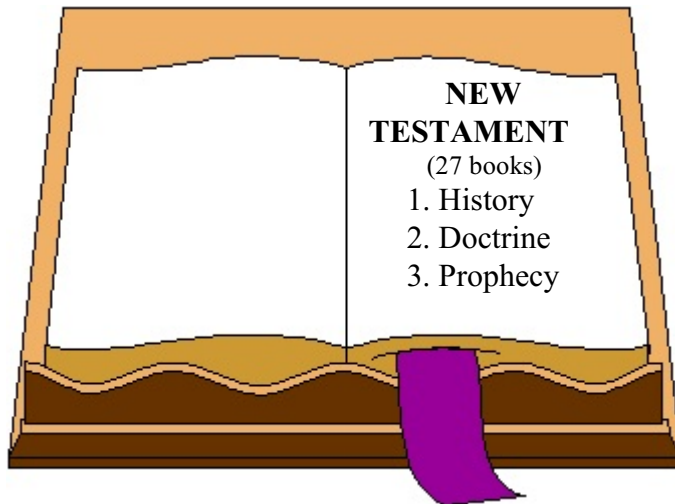
The Prophets- This section encompasses the rest of the Old Testament; i.e., everything that is not included in The Law and The Psalms.

The Psalms- In this section is included all of the poetical books- Psalms, Proverbs, Ecclesiastes, Song of Solomon

NEW TESTAMENT- For the New Testament divisions we have no direct statement from the Scriptures to tell

us exactly how they are to be divided. However, when we examine it we find there are some divisions based upon the major subject matter of each of the books.

Matthew, Mark, Luke, John, and Acts are generally historical. Then the epistles, Romans through Jude, are generally doctrinal. Finally, the Revelation is generally prophetic. Therefore, we can divide the New Testament into History, Doctrine, and Prophecy.



Remember, in the New Testament the three divisions are GENERAL ones naturally suggested by the MAJOR content of each section.

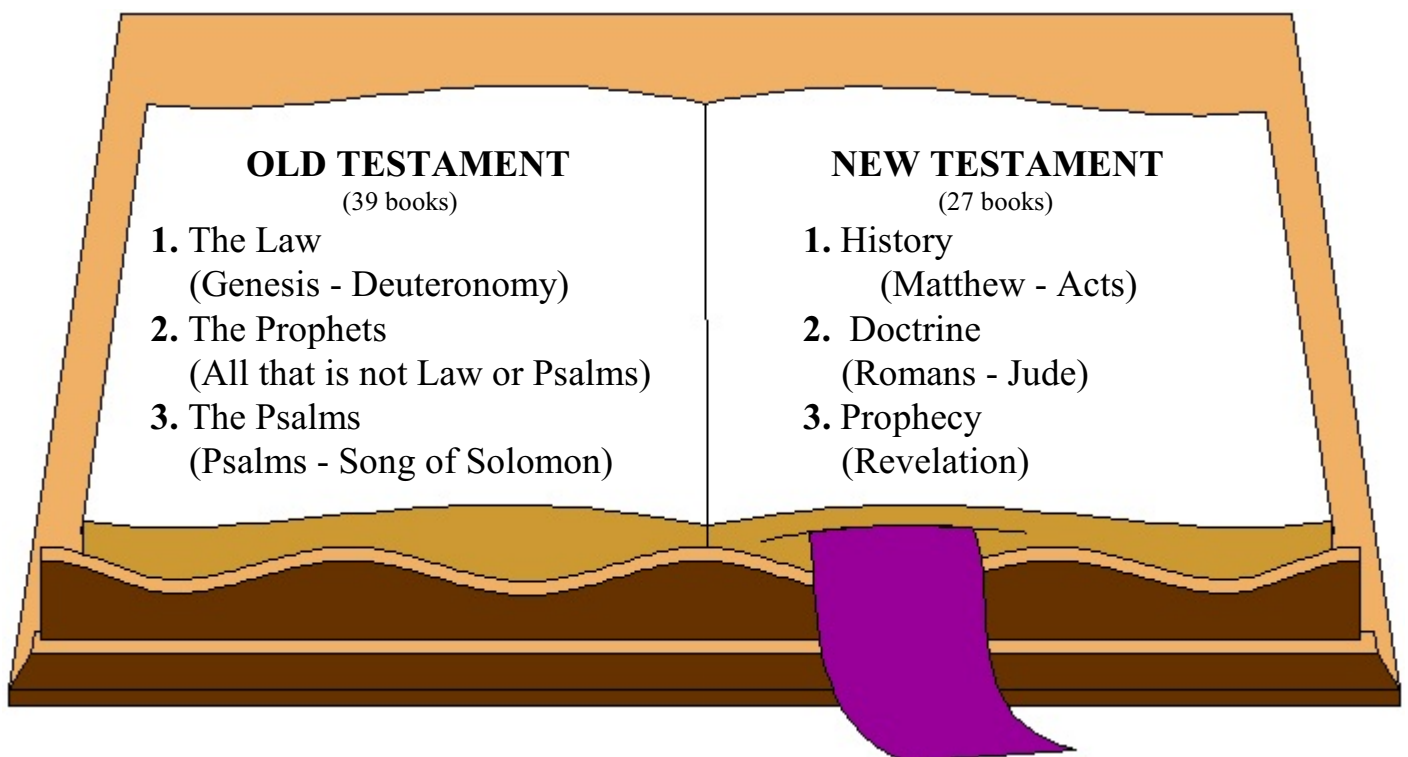
We now have a simple division of the Bible that can be used to help us understand it without any trouble or mental manipulations such as would be necessary if we followed a complicated multi-level scheme of division such as some would try to have us do.

Summary-

First we have the Grand Divisions- Old Testament and New Testament.

Then we have the Old Testament divided into The Law, The Prophets, and the Psalms; and the New Testament divided into the Historical, the Doctrinal, and the Prophetic sections.

The following graphic may help you to visualize these basic three and three divisions of the Old and New Testaments.



The Old Testament is a collection of 39 books divided by Jesus into “the LAW... the PROPHETS... the PSALMS...” (Luke 24:44) and the New Testament is a collection of 27 books naturally divided by major content into 3 sections, History, Doctrine, and Prophecy.

Foundation and framework-

We now have a foundation and a framework upon which to build our study of the Scriptures. They are simple and yet sturdy, such as in even the most massive of structures. However, you must remember that without the teaching ministry of the Holy Spirit you will not be able to build a strong structure because you will not have the perception and understanding to rightly build; and without having Christ as your personal Saviour you will not have the Spirit within you to guide you. The world does not understand that ONLY the saved can understand God’s Word, the Bible, because only they are indwelt and taught by the Holy Ghost.

Jn 14:26 “But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things...”

I Cor 2:14 _____

ONE FINAL WARNING- God promised He would preserve His Word:

Psalm 12:7 “Thou shalt keep them, O Lord, thou shalt PRESERVE them from this generation FOR EVER.”

Matthew 24:35; Mark 13:31; Luke 21:33 “Heaven and earth shall pass away, but my WORDS shall not pass away.”

I Peter 1:23 “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and ABIDETH FOREVER.”

He also told us to not fool with His Word- not to change ANYTHING in it!

Deut 4:2 “Ye shall not add unto the word which I command you, neither shall ye diminish [ought] from it, that ye may keep the commandments of the LORD your God which I command you.

Rev 22:18-19 “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and [from] the things which are written in this book.”

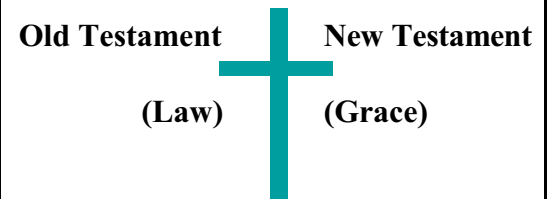
NOTES

NOTE: The **New Translations** change literally THOUSANDS of words and phrases; and even leave out many verses altogether. This is in direct opposition to the commandment of God that we do not “**add unto...**” nor “**take away from...**” His Holy Word!

Also, the collators of the Greek text from which the overwhelming majority of the New Versions are translated were two unsaved men named Westcott and Hort. Therefore, it is no wonder that they messed up the Greek text. As the Bible says, the unsaved cannot understand the Bible in the first place, so for two unsaved men to try and tell the world what Greek text to use for translating into various languages, including English, is an exercise in futility. Every change they made was made in the flesh, not in the Spirit (which they did not possess being unsaved) and, therefore, can only be a corruption of the Word of God which is a spiritual book, not a fleshly one.

Only one English translation of the Bible has remained true to the originals, the King James Bible. It has not added to nor has it taken away from God’s perfect Word! Therefore, if you want to have the Bible in English that is the true, preserved, Word of God, then get you a King James Bible. Otherwise, it will do you no good to study to gain an overview of the Bible if you do not have the true, preserved, Bible to begin with.⁽⁷⁾

(For an extensive discussion of which Bible is the preserved Word of God in English, see “The Doctrinal Chaos of the Translations” by Dr. VanBuskirk.)



BIBLE FACTS

- ▶ Old Testament - Law (pointing forward to Christ.)
- ▶ New Testament - Grace
- ▶ One theme of the Bible - Redemption of man through faith in Christ.
- ▶ It is a progressive revelation from God to man. Therefore, it must be studied in its entirety. A random reading of verses will not lead to a correct understanding of its unfolding story.

BIBLE STATS

- ◆ Chapters in the Bible - 1,189
- ◆ Verses in the Bible - 31,373
- ◆ Words in the Bible (KJV) - 775,693
- ◆ Bible’s longest chapter - Psalm 119
- ◆ Bible’s shortest chapter - Psalm 117
- ◆ Bible’s shortest verse -
John 11:35 “Jesus wept.”

REVIEW QUESTIONS

- Q. What are the two “grand divisions” of the Bible?
- Q. How many books in the Old Testament?
- Q. How many books in the New Testament?
- Q. What are the 3 divisions of the Old Testament?
What books are in each division?
- Q. What are the 3 divisions of the New Testament?
What books are in each division?
- Q. What does the word “Testament” mean?
- Q. What scripture tells us that “**All scripture,**” meaning the whole of the Bible, was inspired by God?
- Q. What does the word “inspiration” mean?
- Q. Can the unsaved understand the Bible?
- Q. What version of the Bible is the preserved Word of God in the English language?

ANSWERS

SUMMARY OF SECTION ONE

1. The Bible is the Word of God, breathed out by Him through human writers; and all of it, as a unified whole made up of every word, is profitable for us.

II Pet 1:21 _____

II Tim 3:16-17 _____

- 2. It is the revelation from God to man of the mind of God with the single subject, the redemption of man through the Messiah, the Lord Jesus Christ, who is the central character of the Bible.
- 3. “**All scripture,**” is profitable for our perfection. Therefore, we must have and study all of it.

Lesson Two

GENESIS

The book of Beginnings

GENERAL INFORMATION

1. We get our title for this book from the Greek by way of the Greek translation of the Hebrew scriptures known as the Septuagint. The word means “*origin source, or begetting.*”
2. The first word of the Hebrew scriptures is “b^or’shith” translated “in the beginning.” This word is a common designation for the book.
3. Considering its name, it is easy to see that the book is the “beginning” of everything.

There is, however, one notable exception- God. Nowhere does the Bible ever try to prove the existence of God. He exists and all study of His Bible is predicated on that fact. We must believe that He is in order to understand the book written by Him. Not only can we not understand His book unless we believe that He is and are saved by faith in His Messiah (**I Cor 2:14**) but unless we believe that He is, it is impossible to please Him.

Heb 11:6

In the book of Genesis we find the “seed” of every doctrine in the Bible.

We also find the “beginning” and “firsts” of everything that today exists concerning man. This includes both on the earth and in the heart of man and the spirit beings as concerning man.

Some of them are:

- ▶ The beginning of time, space, and light and the creation of the Universe including the earth, sun, moon, and stars. **(1:1-18)**
- ▶ The beginning of all life. **(1:19-25)**
- ▶ The beginning of the human race. **(1:26-31 & ch. 2)**
- ▶ The beginning of sin on the earth. **(Gen 3:1-7)**
- ▶ The beginning of redemption (its promise.) **(3:8-24 esp. :15)**
- ▶ The beginning of family life with its interrelationships and generations of children. **(4:1-15)**
- ▶ The beginning of pastoral life (the raising of animals) and the beginning of agriculture. **(4:2)**
- ▶ The beginning of worship of God. **(4:1-7)**

Old Testament Survey

NOTES

A brief discussion of the Septuagint may be in order at this point- at the discretion of your teacher.

When a reference is followed by lines, look up the reference and copy it on the lines.

- ▶ The first murder. **(4:8)**
- ▶ The beginning of civilization and the first city.
(4:16-9:29 esp. 4:17)
- ▶ The beginning of public worship of the true God, Jehovah. **(4:26)**
- ▶ The beginning of nations. **(10:1-11:32)**
- ▶ The beginning of Israel, God's chosen people.
(chs. 12-50)

This is also the beginning of the bible doctrine that God's people, both Israel and Christians, are to be separated from the world unto God.

4. According to the three-fold breakdown given by the Lord, Genesis is the first book in that section He called, "the Law."

5. It was written by Moses.

It is called "the law of Moses" 15 times in the Old Testament and 7 times in the New Testament in addition to several other times where it is attributed to him by use of other phrases.

It is even directly accredited to Moses in the New Testament in **John 1:45**

6. Genesis can be divided into two major sections:

- ▶ From Creation to Abraham. **(ch. 1-11)**
- ▶ From Abraham to the beginning of the sojourn in Egypt.
(ch. 12-50)

DIVIDING GENESIS

1. FIRST SECTION - Genesis chs. 1-11

Covers four major events:

- ▶ The Creation. **Chs. 1-2**
- ▶ The Fall. **Chs. 3-4**
- ▶ The Flood. **Chs. 5-9**
- ▶ Babel - the confusion of the languages and the beginning of nations on the earth. **Chs. 10-11**

2. SECOND SECTION - Genesis chs. 12-50

Covers four major people:

- ▶ Abraham. **Chs. 12-23**
- ▶ Isaac. **Chs. 24-26**
- ▶ Jacob. **Chs. 27-36**
- ▶ Joseph. **Chs. 37-50**

NOTES

FIRST SECTION of Genesis (Genesis chs. 1-11)**1. The Creation. Gen chs. 1-2**

a. The three major questions of the Creation that are answered in **Genesis 1:1** are the “who,” the “when,” and the “what.”

- ▶ The “when” is **“In the beginning...”** meaning in the very first instant of all of time which was itself brought into existence at the creation.
- ▶ The “who” is God. **“In the beginning God created...”**
- ▶ The “what” is the entire universe; i.e. all time, space, matter, and energy. **“... created the heaven and the earth.”**

b. Man, God’s crowning creation, was created in the image of God. (**Gen 1:26-27**)

This **“image”** of God that man was created in was not a physical one, since God is spirit, but rather it was in the following ways:

1) Man has God’s nature and constitution in our immortal soul- we are persons exactly as God is a person; i.e., we have emotion, intellect, and will. Remember, we are designed to be immortal persons; i.e., our soul is immortal. This is in contrast to the animals who have a mortal soul and who, therefore, bear not the image of God.

We alone possess the life-force of the very breath of the eternal God. (**2:7**)

This makes of us a rather peculiar creature. On the one hand we have the material portion of our makeup and on the other the spiritual. The first, the material portion of our being, we received at the hand of God exactly as did the other of His creatures. That is why we share so much in common, physically, with the animals and even, to a lesser degree of similar basic elements, the plants. The second, the spiritual portion, we received also from God when He breathed into us His breath of life and we became a living soul. This part, rather than being shared with the rest of the living creation, sets us totally apart from it since it is said of no other being in this creation.

2) We have been given the image of God in our endowment with all of His authority over His Creation. (**1:26**)

3) Man is in God’s image, in our original pre-fall state, in **“purity and rectitude... God’s image upon man consists in knowledge, righteousness, and true holiness.”**⁽³⁾ and we can regain that state by Salvation through Christ. However, because of our current dichotomy of material and spiritual both wrapped up in one being, its manifestation is reserved for after the resurrection. (**Ro ch. 8**)

NOTES

Eph 4:24 _____

Col 3:10 _____

4) Another way that we bear the image of God is that we, of all of the creatures, are a tripartite being.

As the one God is triune in His personality, Father, Son, and Holy Ghost, (commonly known as “the Trinity,”) so man is a trinity, in our case consisting of “body, soul, and spirit;” and yet, like God, we are but one being.

I Thess 5:23 _____

c. The seventh day Sabbath. (**Gen 2:1-3**)

On this day God rested from His creating and set that day aside as the Sabbath.

2. The Fall. (Gen chs. 3-4)

The second major event of the first half of Genesis is the fall of man.

a. The temptation. (**3:1-6**)

Satan made his appeal on the basis of three things, all of them having to do with lust. (:6)

- ▶ The lust of the flesh. “... good for food...”
- ▶ The lust of the eyes. “... pleasant to the eyes...”
- ▶ The pride of life. “... to make one wise...”

(This could also be called the sin of self pride.)

These are the very same temptations that the devil attempted to use upon Jesus some thousands of years later.

(**Lk 4:3-12**)

We see these enumerated in **I John 2:16**

b. The yielding to temptation. (**Gen 3:6**)

c. The consequences. (**3:7-24**)

1) A loss of innocence and shame. (:7-8 cf **2:25**)

2) Fear. (**3:9-10**)

3) They felt a need for self-justification. (:11-13)

4) The curse of God. (:14-20)

- ▶ Upon the serpent (Satan.) (:14-15)
- ▶ Upon woman. (:16)
- ▶ Upon man and the earth. (:17-19)

NOTES

Trinity- This doctrine is taught all through the Bible; but, it is best understood from **I John 5:7** “**For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.**”

“**The Word**” according to **John 1:1-14**, is Jesus Christ; therefore, the trinity is clearly stated in **I Jn 5:7** as consisting of the Father, Son, and Holy Ghost and these three are the one God.

d. The remedy. (Gen 3:15 & :21)

- 1) The Redeemer, Christ, promised. (:15)
- 2) The first blood sacrifice. (:21)

This shedding of blood points toward the Law, to be given later (see the section on **Leviticus**), and toward Christ, the ultimate and final blood sacrifice which is the reality only symbolized by both this first blood sacrifice in Genesis and those prescribed later in the law. (:21)

e. Expulsion from the presence of God and a sentence of mortality in contrast to the immortality once within the grasp of Adam and Eve and all of their posterity. (:22-24)

f. The division of the race. (Genesis ch. 4)

This can be viewed as the perpetuation of the fall into all succeeding generations.

1) Acceptable and unacceptable worship. (:3-5)

- ▶ The bloody offering of Abel was acceptable to God.
- ▶ The bloodless offering of Cain was unacceptable to God.

2) The perpetuation of the Fall into this second generation. This is expressed in the most heinous act possible against another human being, murder. Heinous enough as murder is, this was even more so because it was the murder of a member of one’s own family- a brother! (:8)

3) The birth of Seth. (:25)

Seth was the spiritual seed to replace Abel who was murdered for his righteousness by his unrighteous brother Cain. (**I Jn 3:12**)

4) The beginning of public worship of God. (Gen 4:26)

3. The Flood. (Gen chs. 5-6)

a. “The book of the generations of Adam...” (ch. 5)

The genealogical chart given here lists the line of Adam, through Seth, down to Noah and his sons.

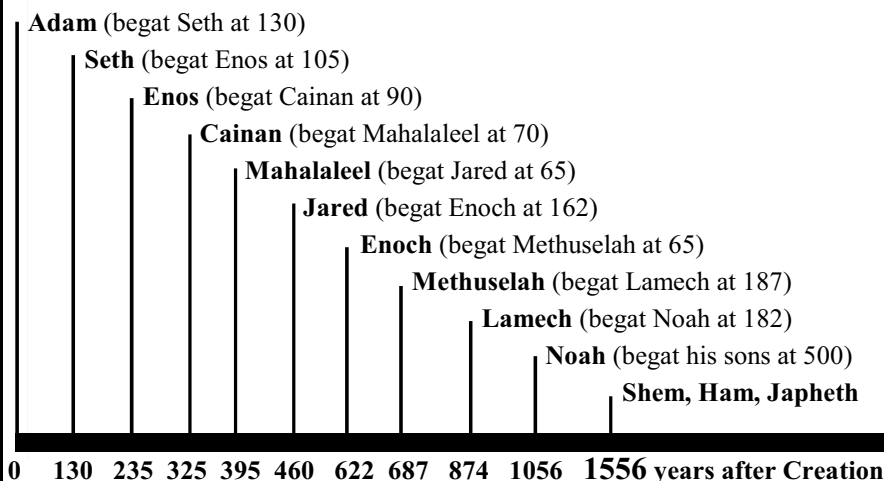
This covers some 1556 years from Creation to the birth of Noah’s sons, Shem, Ham, and Japheth.

NOTES

The beginning of individual as well as family worship of God. (**Gen 4:1-4**)

“**LORD**” all in capital letters is the word used to indicate “Jehovah” the one true God. (**4:26**)

Creation (counted as year 0, the year Adam was created)



This chart shows the generations of Adam from Creation to the birth of Noah’s sons in the year 1556 A.C. (After Creation) as recorded in Genesis ch. 5.

b. Judgment promised and Redemption prepared.

(Genesis ch. 6)

1) Judgment promised. (6:1-13)

God promised judgment upon the wickedness of all mankind upon the earth; but, the one notable exception was the family of the righteous man Noah.

2) Redemption prepared. (6:14-22)

Note that redemption was prepared because of the “**grace**” of God. (cf :8)

c. Judgment executed and Redemption effected.

(Gen ch. 7)

1) Judgment executed.

Every beast, fowl, insect, and human was destroyed in the flood. (7:21-24)

2) Redemption effected. (Gen ch. 8)

Only Noah and his family and the creatures in the ark were spared.

d. The building of the first altar and the first sacrifices burnt upon it were accepted by God. (8:20-23)

e. God’s promises and commands to Noah as well as His “covenant” with Noah. (Gen ch. 9)

1) God’s promises and commands to Noah. (:1-7)

2) God’s first “covenant.” (:8-17)

This first covenant, commonly called “the Noahic Covenant,” was comprehensive.

Those included in it were:

- ▶ Noah and all of mankind propagated from him.
- ▶ The earth. (It was given the token of the covenant—the rainbow.)
- ▶ And it was with every living creature on the earth and in the air.

f. Sin once again enters the picture. (9:18-27)

It was a sin of the father (:21) and also a sin of his son, Ham (:22). Some believe the sin of Ham was disrespect and others believe it was a homosexual act upon his father while he was in his drunken stupor. The latter is viewed as possible because of the phrase, “**what his younger son had done unto him,**” (:24) suggesting the possibility of a physical act.

4. Babel and the Dispersal of the Nations.

(Gen chs. 10-11)

a. The “generations of the sons of Noah,” and the nations that came from him. (ch. 10)

In 10:8-10 we see the establishing of the city of Babel by Nimrod, one of Noah’s descendants.

b. Dispersal of the nations. (Gen ch. 11)

1) The building of the tower. (11:1-4)

The tower was built for the express purpose of thwarting God’s plan for them to scatter and repopulate the earth. (11:4 cf 9:1)

NOTES

In **Gen 6:2** we see the seeds of the doctrine of Separation. Lack of it was the beginning of man’s fall into great wickedness. This doctrine is later clearly stated in **II Cor 6:14-18**.

Contrary to popular story, Noah took only the unclean beasts by twos; whereas the clean beasts he took by sevens.

Since Noah had his sons 1556 years after the Creation, at the age of 500, and the flood came when he was 600 years old (**7:6**) then the Flood must have happened 1656 years after the Creation.

By having seven of each of the clean beasts and fowl, Noah could then offer one of each of them as a burnt offering and still have 3 pairs of each left to propagate their respective species.

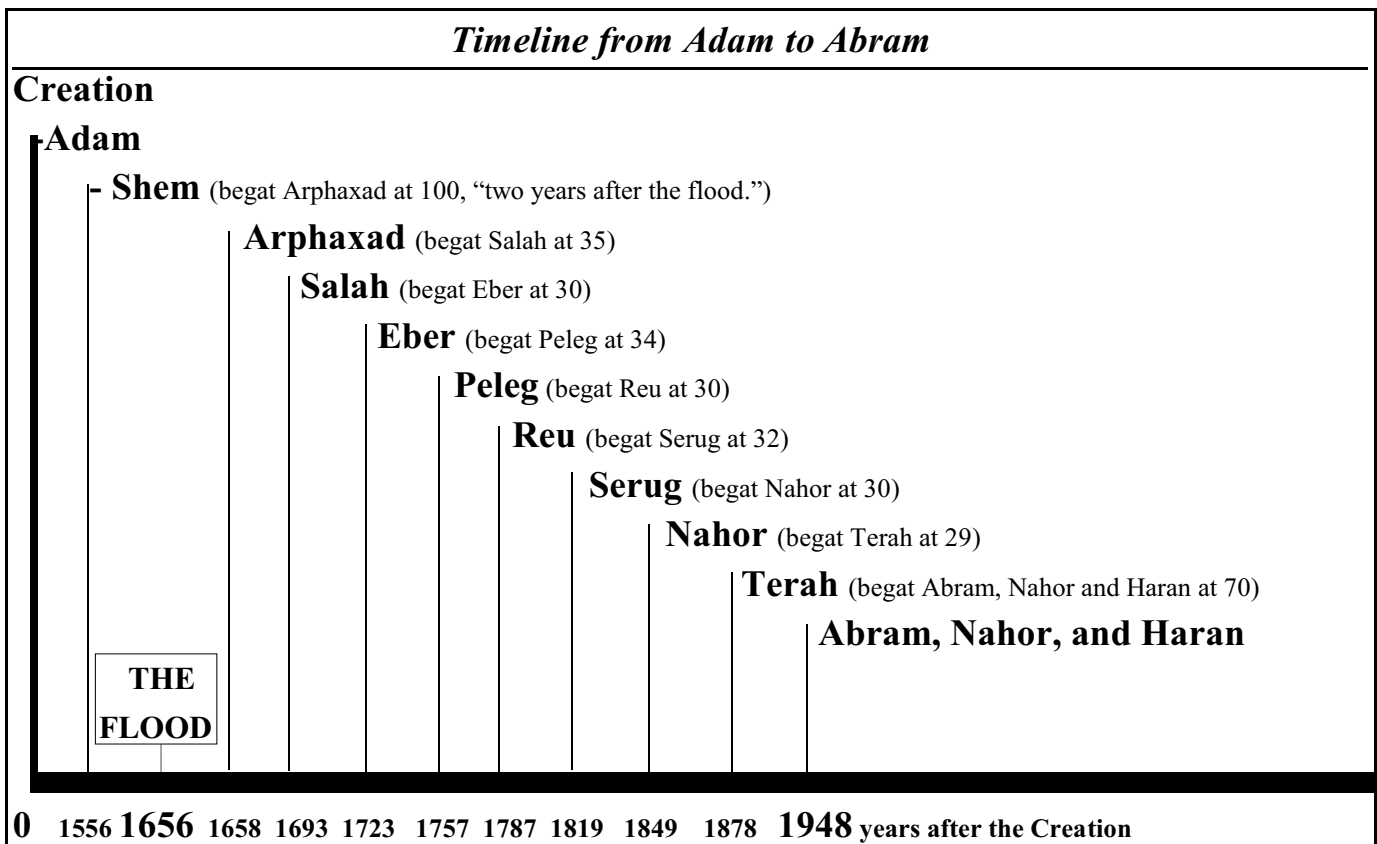
The institution of the death penalty is found in **Gen 9:6**. It includes not only men that kill men but also animals that kill men. (See the context of **9:5-6**.)

- 2) God’s judgment on their wilful rebellion.
 - (Gen 11:5-9)
 - ▶ He confounded their language. (:5-7)
 - ▶ He scattered them abroad. (:8-9)
- c. The connection to the next section. (:10-32)

This passage of scripture, giving the “generations of Shem,” make the connection with the first character of SECTION TWO of Genesis, Abram, later called Abraham, from whom would eventually come the twelve tribes of Israel according to God’s promise to him.

This passage also continues to fill in the timeline that was started with Adam at the Creation.

NOTES



SECOND SECTION of Genesis (Genesis chs. 12-50)

This section introduces and gives the stories of the 4 Patriarchs of Israel; and follows the nation of Israel from its seeds and conception on to the beginning of the sojourn in Egypt.

- 1. **Abram (Abraham.) (Gen chs. 12-25)**
 - a. Abraham is called out from the heathen. (12:1-9)
 - b. Abraham receives promises from God both for himself and his posterity- IF he will obey God, by faith. (:1-2)
 - 1) If he will obey by faith. (:1)

NOTES

- 2) God will fulfill certain promises to him. **(Gen 12:2)**
 - ▶ God will make him a great nation.
 - ▶ God will bless him.
 - ▶ God will make him great.
 - ▶ God will make him a blessing to all nations.
 - ▶ God will confer blessings on those that bless Abram and curses on those that curse him.
 - ▶ All nations of the earth will be blessed through Abram.

c. Abram (Abraham) was the father of faith to all believers to follow, both Jews (circumcision) and Gentiles (uncircumcision.)

Ro 4:9 _____

Ro 4:12 _____

Ro 4:16 _____

d. In Abraham, God was calling out a people to become the nation that was to take His name to the world and His blessing of salvation to all families of the earth through Abraham’s seed, Jesus Christ.

Gal 3:14 _____

Gal 3:16 _____

e. The call of Abraham in **ch. 12** is a pivotal point around which God begins His direct dealings with mankind concerning making himself known and the choosing of a people to bring forth His Messiah, Jesus Christ.

f. The covenant that God made with Abraham and his descendants is stated in **ch. 15**.

- 1) The covenant made. **(15:5, 18)**
- 2) The faith of Abraham in the promises of God were counted to him for righteousness. **(15:6)**
- 3) The realization of the promise of an heir came to be some decades later with the birth of his son, Isaac. **(21:1-3)**

NOTES

NOTE: In **Gen 14:18-20** we find the first mention of a mysterious Priest/King named Melchizedek. He is mentioned one more time in **Ps 110:4** and we hear nothing more of Him until the New Testament. We know not who He is until Paul gives the explanation found in **Heb chs. 5-7**.

In **ch. 16**, Ishmael is born by Hagar, Abram’s wife’s handmaid. God blessed Ishmael at Abram’s request **(17:20)**. From the moment of the sinful union the peace and happiness of Abram’s home was shattered forever. Bitterness and strife were to reign supreme from then on. In addition, from Ishmael came a people that even today are some of the greatest enemies of Israel.

NOTE: Plural marriage-

Although God allowed, not approved of but allowed, plural marriage (a heathen custom that Abraham brought with him out of heathenism) the “son of promise,” Isaac, was born through the first wife, Sarah. This pattern is followed with every heir of the promise in Abraham’s lineage in the line that leads to Christ- they are always born by the first wife. This is God’s attestation to the fact that only the first wife is approved of in God’s eyes in the plural marriages of the Old Testament. Many in the lineage fell victim to the sin of plural marriage and God forgave them (this did not excuse them.) However, God insisted that the promise be carried from generation to generation only through offspring from the first wife.

In **17:5** Abram’s name is changed to Abraham and in **:15** Sarai’s name is changed to Sarah.

In **17:10** the rite of circumcision is given.

In **chs. 18-19** God brings judgment upon Sodom and Gomorrah for the rampant homosexuality of the inhabitants.

2. Isaac. (Gen chs. 25-26)

In Isaac. God continues with the formation of His chosen nation, Israel.

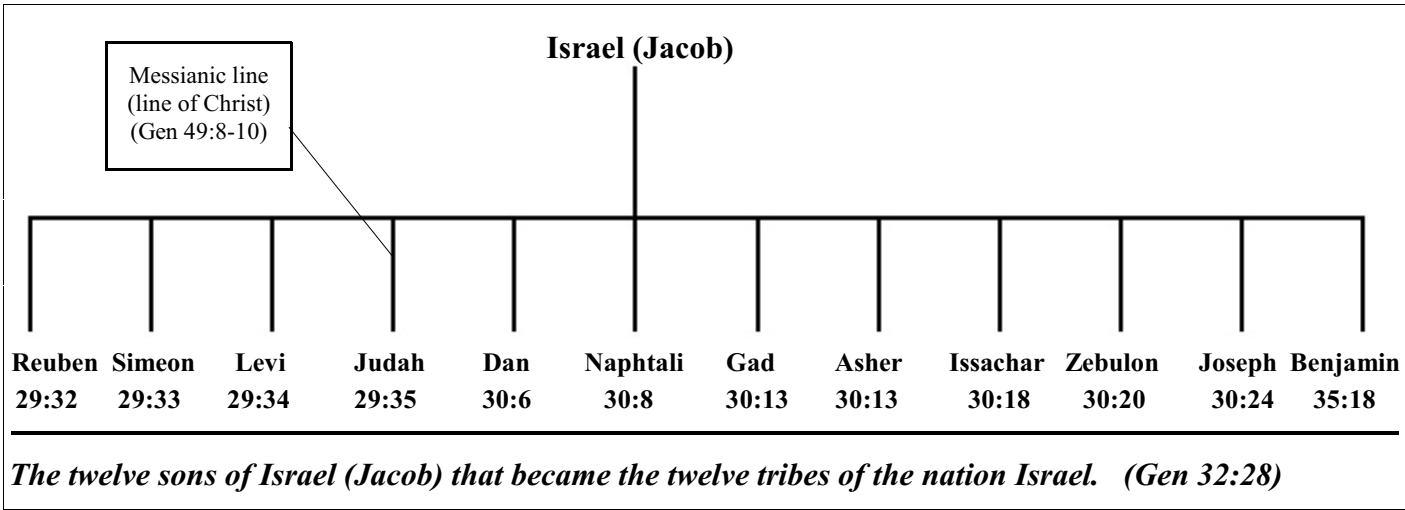
- a. He was the son of promise and the heir to God’s blessing. **(Gen 25:11)**
- b. God’s covenant with Abraham was confirmed to Isaac. **(26:3-5, 24)**
- c. Twin brothers, Jacob and Esau, two nations in the womb. **(25:23-26)** God told Rebekah that **“the elder shall serve the younger.”** which was contrary to Israel’s custom; but, God plainly designated the younger as the one on whom the blessing would be conferred.
- d. The connection to the next of the Patriarchs came to be when Isaac’s wife gave birth to Jacob **(25:26)** and the prophecy was fulfilled when Jacob stole his brother’s blessing from their father, Isaac. **(ch. 27)**

3. Jacob. (Gen chs. 27-36)

Jacob’s name was changed to **“Israel”** and from him came the twelve tribes of Israel.

- a. God confirmed the covenant with Jacob. **(28:10-19)**
- b. Jacob bore twelve sons which became the twelve tribes of Israel.

NOTES



- c. Jacob’s name is changed to Israel. **(Gen 32:28)**

4. Joseph. (Gen chs. 37-50)

- a. He was the oldest son of Jacob (Israel) and Rachel, and the favorite son of the father. **(37:3)**
- b. Because of his favored status he was hated by his brethren and sold into slavery into Egypt. **(37:28)**
- c. Joseph went from slave to power to slave to power in Egypt. **(chs. 37-48)**
- d. His father, Jacob (Israel), comes to Egypt with his entire family. **(ch. 46)**

NOTES

e. Joseph is one of the most complete types of Christ in the entire Old Testament.

<i>Similarities</i>	Joseph	Christ
Both were beloved of their fathers.	Gen 37:3	Mt 3:17; 17:5
Both were sold by their own.	Gen 37:27-28	Mt 26:15
Both were taken to Egypt.	Gen 37:26	Mt 2:14-15
Both were falsely accused.	Gen 39:13-15	Mt 26:59-60
Both had two fellow-sufferers, one was saved and one condemned.	Gen 40:20-21	Lk 23:39-43
Both were exalted after suffering.	Gen chs. 39-41	Phil 2:7-9

f. Prophecy and blessings of the tribes. (**Gen ch. 49**)

SUMMARY of Genesis-

In the book of Genesis we see God accomplishing two things:

1. The Creation of the universe and man.
2. God calling out, preparing, and protecting a people for His name.

Acts 15:14 _____

And from this people He promised He would bring forth the Redeemer.

Gen 22:18 _____

Gal 3:16 _____

REVIEW-

- ▶ What are the 4 events in **Genesis chs. 1-11**?
 1. _____
 2. _____
 3. _____
 4. _____
- ▶ Who are the 4 people covered in **Genesis chs. 12-50**?
 1. _____
 2. _____
 3. _____
 4. _____
- ▶ Where is the first prophecy of Jesus found? _____
- ▶ Genesis ends with the nation of Israel in _____.

NOTES



HOMEWORK ASSIGNMENT
 Read Exodus.
 Review the section on Genesis.
 Be here next week with your Bible
 and your notebook.

Lesson Three

EXODUS

The book of Redemption

Introduction: Genesis presented us with the calling out of a people for His (God’s) name. This people was called out from the world and produced through one family, that of Abraham and called by the new name given to his son Jacob by God- Israel. Now here in Exodus, we see that family, Israel, formed into the Nation of Israel, with a code of laws given by God himself and a place of personal meeting, both of which separates them from the other nations of the world.

Also, here in Exodus, we see the doctrine of redemption by blood and power as God redeems Israel from the bondage of Egypt. This is a type of the redemption of man through Christ with blood and power. In Genesis was the fall of man in Adam and in Exodus we see the redemption of man through Christ’s blood by the power of God in the type of the Passover Lamb among many other types. Concerning Christ, there are probably more types of Him and His work here in Exodus than **“in any other book of the Old Testament, for Moses wrote of him.”** (Matthew Henry) ⁽³⁾

Jn 5:46 _____

Authorship- Exodus is the second book of the Pentateuch, also called the law of Moses. Jesus attested to the fact of the Mosaic authorship of it in **Luke 24:44**.

The Growth of Israel- In **Ex 1:5** we see that at the beginning of the sojourn in Egypt the family of Jacob, the people of Israel, numbered 70. Then, 400 years later, in **Ex 12:37** we see that Israel numbered 600,000 men plus women and children.

Old Testament Survey

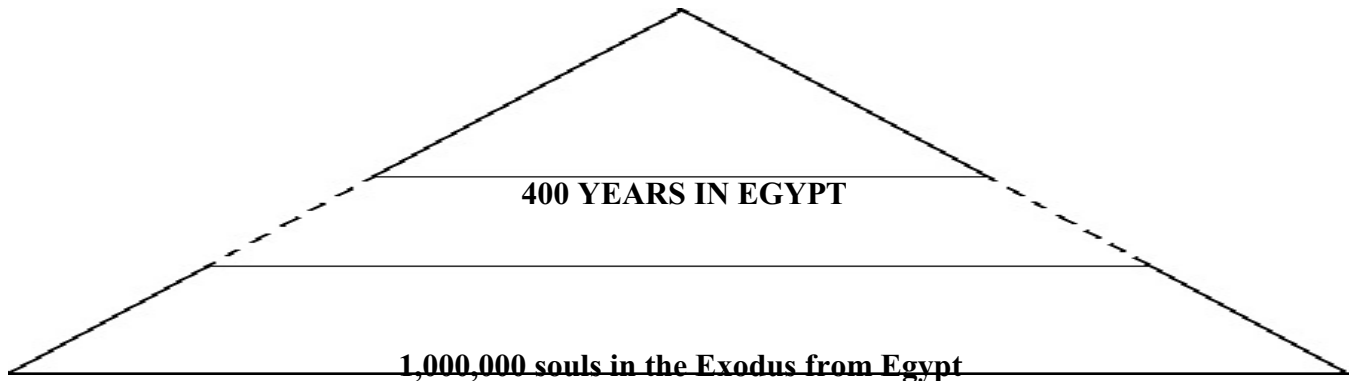
NOTES

“Exodus” means “a departure” or “a going out.” It was so named because “it begins with the story of the going out of the children of Israel from Egypt.” ⁽³⁾

The total number that came out of Egypt cannot be exactly determined because the women were not numbered. However, in **Ex 12:38** it is said that a **“mixed multitude,”** meaning people (slaves and/or free) of other nations than the fledgling Israel, also came out of Egypt with them. Thus it can safely be estimated that somewhere around a million or more Israelites came out of Egypt and some estimates even range as high as two million when the mixed multitude plus the women and children are estimated into the total.

The growth of Israel in Egypt

70 souls at the beginning



The Divisions of Exodus- There are several ways that the book of Exodus can be divided.

It can be divided into three main sections:

- I. The Exodus from Egypt. (chs. 1-18)**
- II. The Giving of the Law. (chs. 19-24)**
- III. The Tabernacle. (chs. 25-40)**

Or it can be divided into two main sections:

- I. The Liberation of Israel. (chs. 1-18)**
- II. Israel at Sinai. (chs. 19-40)**

Either of these two favored divisions of the book are quite acceptable; however, for our purposes we will use the first one.

**FIRST SECTION - THE EXODUS FROM EGYPT
(Exodus chs. 1-18)**

1. Oppression and attempted extermination of Israel. (ch. 1)

Read: Ex 1:13-16

The purpose for leaving the girls alive was so that they could be married to Egyptians and thus exterminate the name of Israel from the earth by absorbing them into Egypt.

2. God’s deliverer- Moses. (chs. 2-4)

a. His birth and first 40 years in Pharaoh’s palace. (Ex 2:1-14)

Read: Heb 11:23-26; Acts 7:20-23

Moses obviously was a very well educated, powerful, Egyptian prince who tasted all of the pleasures of his position in the heathen nation of Egypt.

b. His second 40 years in Midian and his call. (Ex 2:15-4:31)

After his escape from the wrath of Pharaoh, Moses spent 40 years in Midian, married his first wife, and fathered two sons and then was called of God to return and show God’s wonders and deliver the children of Israel from their bondage by the power of God. **(Read: Ex 4:19-21)**

3. God’s deliverance of Israel from Egypt. (Ex chs. 5-18)

a. The ten plagues on Egypt. (Ex 7:8-12:36)

THE TEN PLAGUES		
1. Nile turned to blood	-	7:14-25
2. Frogs	-	8:1-15
3. Lice	-	8:16-19
4. Flies	-	8:20-32
5. Murrain (animal plague)	-	9:1-7
6. Boils	-	9:8-12
7. Hail	-	9:13-35
8. Locusts	-	10:1-20
9. Darkness	-	10:21-29
10. Death of Firstborn		
(of both man and beast)	-	12:29-36

NOTES

b. The Passover and the Exodus from Egypt. (Ex chs. 12-18)

1) Passover. (Ex 12:1-36)

a) Passover under the Old Covenant. READ 12:21-23
 For Israel ONLY- no Gentiles! (12:43-45)

b) Passover under the New Covenant.
 Christ, unlike the Passover, is for every Christian.

I Cor 5:7 _____

2) Exodus from Egypt. (Ex 12:37-15:21)

a) Those that God led out of Egypt were 600,000 men plus an unknown number of women and children plus a “mixed multitude,” meaning Egyptians and those slaves and freemen of other nations that were in Egypt, also of an unknown number. (12:37-38)

b) Crossing of the Red Sea. (13:17-14:31)

READ 14:21-22, 27, 28

I Cor 10:2 _____

Ro 6:4 _____

c. The “Song of Moses.” (Ex 15:1-21)
 This is also known as the song of the Redeemed.

4. The march to Sinai. (Exodus 15:22-18:27)

- a.** Included in this section are the various miracles by which God provided for the needs of His people- bitter waters made sweet; manna from heaven (this provision would continue for forty years 16:35) and quail for flesh; water from the rock and deliverance from the Amalekites.
- b.** The choosing out of a group of lesser judges to help Moses with the smaller matters so that he can handle the weightier matters. (ch. 18)

SECOND SECTION - THE GIVING OF THE LAW
(Exodus chs. 19-24)

1. The covenant established. (Exodus 19:1-24:11)

a. The Ten Commandments. (ch. 20)

The Ten Commandments

(Ex 20: ___ - ___)

- | | |
|---|--------------------------------------|
| 1. Thou shalt have no other gods before me | 6. Thou shalt not kill |
| 2. Thou shalt not make any graven image | 7. Thou shalt not commit adultery |
| 3. Not take the name of the Lord in vain | 8. Thou shalt not steal |
| 4. Remember the Sabbath day to keep it holy | 9. Thou shalt not bear false witness |

NOTES

Estimates range from one million to two million total that God led out of Egypt.

This is a picture of baptism, among other things. It is a PICTURE of God’s deliverance from sin (typified by Egypt) into a new life of service to God and a picture of God’s total destruction of the enemies of the old life- IF we will follow Him.

They went under the blood first (Passover) now they go under the water (Red Sea) in obedience and surrender as a picture of their passage into newness of life.

Ro 6:5 _____

The Jews believe that Ex 19:1 “... the same day...” is the day of Pentecost and they observe the Feast of Pentecost to celebrate the giving of the Law.

5. Honour thy father and thy mother

NOTES

:19 “... not see the a kid in his mother’s milk.”
 According to Ugarit literature uncovered in 1930, this was a Canaanite practice connected with their fertility rites. Therefore, the Hebrews were not to follow this idolatrous practice. When they offered **“firstfruits”** to God they were acknowledging that blessings come from Him but practicing the idolatrous ritual would have been saying that blessings came from some other “god.”⁽⁸⁾

Everything about the Tabernacle, the Priest, and the sacrifices pointed to Christ. **(Heb ch. 9)**

Heb 9:8 _____

Heb 9:11-12 _____

Heb 9:14 _____

- b. The Law concerning relationships. **(Ex 21:1-23:13)**
 - c. The Law concerning the 3 main feasts. **(Ex 23:14-19)**
 - 1) Unleavened bread (includes Passover.) **(:15)**
 - 2) Firstfruits (Pentecost.) **(:16)**
 - 3) Feast of ingathering (Tabernacles.) **(:16)**
 - 4) When to observe, who should observe, and how to observe the feasts. **(:17-19)**
 - d. The Law concerning making covenants with the heathen in the promised land. **(Ex 23:20-33)**
 Verses **:20-21** are speaking of a **“theophany,”** which is an appearance of God in human form.
Ex 23:21 “... my name is in him.”
- 2. The Law confirmed by the people and the blood sacrifice to seal the covenant. (Ex ch. 24)**

THIRD SECTION
THE TABERNACLE (Exodus chs. 25-40)
(Including all things associated with it.)

- 1. The instructions for the Tabernacle. (Ex 25:1 - 27:8)**
 - a. Instructions for the offering to build it. **(25:1-7)**
 - b. Instructions for the construction. **(25:8-27:1)**
 - c. Instructions for the brazen altar. **(27:1-8)**
- 2. Instructions for the court of the Tabernacle. (27:9-19)**
- 3. Instructions for the burning of the lamp. (27:20-21)**
- 3. Instructions regarding the priests. (28:1 - 29:46)**
- 4. Final instructions. (ch. 30)**
 Altar of incense - the Ransom Money - the Bronze Laver - the Holy Anointing Oil - the Holy Incense

- 5. The appointment of the builders. (31:1-11)**
- 6. Instructions concerning the Sabbath. (31:12-17)**
- 7. The giving of the Decalogue (10 Commandments) to Moses from God. (:18)**
- 8. The covenant broken and restored. (chs. 32-34)**
- 9. The building of the Tabernacle and the making of the priestly garments. (chs. 35-39)**
- 10. The erection and consecration of the Tabernacle.**

(ch. 40)

- a. Including the consecration of the priests and the institution of the offerings.
- b. The glory of the Lord filled the Tabernacle.

(Ex 40:34-38)

The pillar of the cloud by day and fire by night attested to the presence of the Lord with the children of Israel.

WHAT DOES THE LAW MEAN TO CHRISTIANS?

1. Who was the Law for and how long was it in effect?

- a. It was added to the Abrahamic Covenant passed down to Israel because of transgressions and it was temporary until the arrival of the seed of Abraham, Jesus Christ.

Gal 3:19 _____

- b. It was a schoolmaster to bring the Jew to Christ.

Gal 3:24 _____

- c. It was in effect until the preaching ministry of John.

Mt 11:13 _____
Lk 16:16 _____

2. Are Christians under the Law?

No, the law was given to Israel not to the Gentile.

Deut 4:44 _____
Mal 4:4 _____

SUMMARY of Exodus-

Genesis was the book of beginnings and gave us the calling out of a people for His name. Here in Exodus we have the Redemption of His people.

REVIEW-

- ▶ What man did God use as His deliverer of Israel?
- ▶ What are the three main divisions of Exodus?
- ▶ To whom was the Law given?
- ▶ Were the Gentiles ever under the Law?
- ▶ Are we under the Law today?

HOMEWORK ASSIGNMENT



**Read Leviticus.
 Review the section on Exodus.
 Be here next week with your Bible
 and your notebook.**

NOTES

“schoolmaster” παιδαγωγος {pahee-dag-o-gos'} NOT just a teacher but a tutor i.e. a guardian and guide of boys. Among the Greeks and the Romans the name was applied to trustworthy slaves who were charged with the duty of supervising the life and morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them before arriving at the age of manhood.

Therefore, the “schoolmaster” of the Law was meant to keep the life and morals of Israel in line until the coming of Christ.

Lesson Four

LEVITICUS

The book of atonement

Introduction:

This book puts forth God's plan showing Israel how to approach Him in the proper holy manner. In it the Law, chiefly the ecclesiastical law, and the priestly office and the priest's function are described in detail. In **Heb 7:11** this office is called "**the Levitical priesthood.**" The book also presents Israel with a "Holiness Code"⁽⁸⁾ which gives the proper basis for fellowship with God. The book logically follows Exodus. In Exodus the Tabernacle was constructed. In Leviticus the instructions are given for ministrations within that structure. God told Moses how to build the Tabernacle; now He tells Moses exactly how to use it in accord with the commands of its architect, God.

It has been said that "**no book, in the whole compass of that inspired Volume which the Holy Ghost has given us, that contains more of the very words of God than *Leviticus.***"⁽¹¹⁾

Lev 1:1 "And the Lord called... and spake... saying..."

And the entirety of **chs. 1-3** are quotes of what God said.

Lev 4:1 "And the Lord spake... saying..."

And the entirety of **chs. 4-5** are quotes of what God said.

Lev 6:1, 7, 19, 24; 7:22, 28 "And the Lord spake... saying..."

And the entirety of **chs. 6-7** except **7:35-38** are quotes of what God said.

This pattern is followed throughout Leviticus. In fact the very words of God are on almost every page of every chapter of the book with the exception of **chs. 8-10** where God's judgment upon Aaron's sons and the carrying out of certain of God's instructions concerning the sacrifice is recorded.

Authorship- Leviticus is the third book of the Pentateuch, also called the law of Moses. Jesus attested to the fact of the Mosaic authorship of it in **Luke 24:44**.

The Divisions of Leviticus-

I. How to Come to God. (Sacrifice) (Lev chs. 1-16)

II. How to Walk With God. (Sanctification)

(Lev chs. 17-27)

The focus of Leviticus-

The book focuses on ritual and ethics.

The value of Leviticus-

Leviticus is beneficial to us only as a "**shadow**" of the things concerning our High Priest, Jesus Christ, and the sacrifice of himself - by himself - for ourselves. (**Hebrews; esp. 10:1, 10**)

Old Testament Survey

NOTES

The title, Leviticus, means "pertaining to the Levites" by way of the Latin Vulgate title "*Levitikon.*"

The Jews call it *Vayikra* and also *Torah Kohanim/Instructions of the Priests.*

We know that God wrote ALL of the Bible through inspiration; but Leviticus is nearly all QUOTES of what God said to Moses.

In Leviticus alone, the phrase "**And the Lord spake**" is recorded 34 times which is 30% of all such occurrences in the bible.

**FIRST SECTION - HOW TO COME TO GOD
SACRIFICE (Lev chs. 1-16)**

Introduction: The way to God is through the Sacrifice.

1. The laws of Sacrifice. (Lev chs. 1 - 7)

Offerings must be of the “herd” or “the flock.” (1:1, 2)

General rules: (1:3 - 6:7)

- a. Burnt offerings. (ch. 1)
- b. Meal offerings. (ch. 2)
- c. Peace offerings. (ch. 3)
- d. Sin offerings. (4:1 - 5:13)
- e. Trespass offerings. (5:14 - 6:7)

Specific rules: (6:8-7:38)

2. The ministers of the Sacrifice. (chs. 8 - 10)

a. Sanctification of the priests. (ch. 8)

READ: Lev 8:30

- b. The first offerings by the Priests for the people. (ch. 9)
- c. Acceptable and unacceptable offerings by the priests.
 - 1) The offering in obedience was accepted by God. (9:24)
 - 2) The offering in presumption was not accepted by God. (10:1-2)
 - 3) Further instructions concerning misuse. (10:3-20)

3. The laws of Purity. (chs. 11 - 15)

- a. Concerning what can be eaten or touched. (ch. 11)
- b. Concerning childbirth. (ch. 12)
- c. Concerning leprosy. (chs. 13 - 14)
- d. Concerning sexual purity. (ch. 15)

4. The day of Atonement. (ch. 16)

Here in Leviticus we find one of the “most powerful” Jewish religious days, **Yom Kippur**, the **Day of Atonement**. They attribute their observance of it to **Leviticus 16:30-31** and call it “**Shabbat Shabbaton/The Sabbath of Sabbaths**” or “**The White Sabbath.**”⁽¹²⁾ This day is a required day of fasting for all Jews but the sick.

At only this one time each year the High Priest was allowed into the Holy of Holies and offered the blood of the sacrifice upon the altar for the sins of the people.

It is interesting to note that not only must an atonement be made for Aaron and his house and the children of Israel and for the Holy of Holies and the Tabernacle, but even the altar itself had to be cleansed by blood sacrifice. (Lev 16:18-19)

Lev 16:33 _____

NOTES

NOTE: It is to be noted that there were two goats chosen: the one to be sacrificed and the one to be released.

The one released is called “**the scapegoat.**” All of the sins of the people were placed upon the head of the scape-goat and then he was released into the wilderness. The significance of this is that the one goat was the sacrifice for sins; the other, the scapegoat, was a visible symbol that the sins of the people were taken away to the wilderness, never to be seen again.

**SECOND SECTION - HOW TO WALK WITH GOD
SANCTIFICATION (Lev chs. 17-27)**

In order to walk with a Holy God, the people must be holy; thus, this section tells them how to be holy. **(19:2)**

“holy” Heb *kaw-doshe*’ *sacred, set apart*

When speaking of the children of Israel- it is what they are to be.
When speaking of God- it is what He is.

Lev 19:2 _____

Lev 20:26 _____

1. Holy people. (chs. 17-20)

a. Food purity. (ch. 17)

Since blood is used for the purpose of Atonement, the lifeblood of the sacrifice being accepted by God in the place of the lifeblood of the transgressor, then the people were forbidden to consume it for food for themselves or allow it to be consumed by anyone that resided in their land.

Lev 17:11 _____

b. Sexual and marriage purity. (ch. 18)

Incest - adultery - homosexuality - bestiality

c. Societal purity. (ch. 19)

d. Punishments for impurity. (ch. 20)

NOTES

Many people call chapters 17-26 the **“Law of Holiness”** or **“The Holiness Code.”**

SINS ADDRESSED

Idolatry
Consorting with witches or being a witch
Cursing father or mother
Incest
Homosexuality
Bestiality
Unclean & improper sexual practices

PUNISHMENTS INFLICTED

Death sentence
Death sentence
Death sentence
Death sentence
Death sentence
Death sentence
Childlessness

2. Holy priests. (ch. 21-22)

There was one standard for the regular priests but for the High Priest there was a higher standard.

3. Holy times and things. (chs. 23-25)

a. Holy feasts. (ch. 23)

Passover and the Feast of Unleavened Bread - Feast of Firstfruits - Feast of Pentecost
Feast of Trumpets - The Day of Atonement - Feast of Tabernacles (Booths)

b. Holy things and further judgments. (ch. 24)

The holy things mentioned in this chapter are the Tabernacle lamps and their fuel and the shewbread with frankincense and the very name of the Lord.

4. Holy years in the Promised Land. (ch. 25)

Every 7th year- a Sabbath rest for the land.
 Every 50th year- the year of Jubilee when purchased land and bondservants are freed.

5. Holy cursings and blessings. (ch. 26)

Curses are promised for disobedience.
 Blessings are promised for obedience.

6. Holy vows and tithes. (ch. 27)

Things vowed could be redeemed for 120% of its worth.
 Any object tithed could be redeemed for 120% of its worth.
Lev 27:31 _____

NOTES

CHRIST and LEVITICUS

Leviticus	Christ
1:3 "without blemish"	Eph 5:2; Heb 9:14; I Pet 1:19
1:4 "atonement"	Ro 5:11
1:5 "priests"	Heb 10:11
4:12 "without the camp"	Heb 13:11-12
4:16 "the priest"	Heb 9:12-14
8:33-34 "commanded"	Heb 7:16
9:7 Atonement for all	Heb 5:1-5; 7:27; 9:7-12
9:15 "the people's offering"	Heb 2:17; 5:3
14:7 Cleansing by blood	Heb 9:13-14
16:2 "not at all times"	Heb 9:7-14; 10:19
16:3 "into the holy place"	Heb 9:7, 12, 24-25
16:14 "blood"	Heb 9:13-14; 10:4, 10
16:15 Offering for the people	Heb 2:17; 5:2; 9:7, 28
16:16 Atonement for holy place	Heb 9:22-23
16:17 Atonement for the altar	Heb 9:12-23
16:30 Cleansing by blood	Heb 9:13-14; I Jn 1:7, 9
16:22 The scapegoat	Jn 1:29; Heb 9:28; I Pet 2:24
17:11 Blood atonement	Mt 26:28; Mk 14:24; Eph 1:7; Col 1:20; Heb 13:12
25:49 Kinsman redeemer	Lk 1:68; 24:21; Ro 8:29; Gal 3:13; Gal 4:4-5; Eph 1:14; II Thess 2:13; Ti 2:13-14; I Pet 1:18

NOTE: These are but a few of the multitude of references to Christ that we find in the book of Leviticus.

It can be rightly said that the major portion of Leviticus points directly to Christ. At the very least, everything concerning the Tabernacle and its contents, the Priests, the sacrifices, the blood, the Atonement, the universality of the sacrifices, some of the feast days, the ceremonial law, the lambs, bulls, and goats that were sacrificed, the blood, the scapegoat, purity and holiness required and received, the mercy seat itself, and many other things about Leviticus all point directly to Christ.

Also, as you can see, Hebrews is the most profitable book in the New Testament to help you understand Leviticus.

Heb 10:1 _____ **Heb 10:10** _____

Heb 10:12 _____

SUMMARY of Leviticus-

Genesis was the book of beginnings and gave us the calling out of a people for His name and in Exodus we had the story of God's redemption of His people. Now in Leviticus we see, mainly, the story of Atonement including Holiness expected and imputed to the people in the symbols of the sacrificial system and in the Holiness Code to be followed by the people.

REVIEW-

- ▶ **What is the main theme of Leviticus?**
- ▶ **What are the two main divisions of Leviticus?**
- ▶ **What two things do these divisions point to?**
Sacrifice and _____.
- ▶ **To whom did the book point?**
- ▶ **What book in the New Testament is most profitable to help you understand Leviticus?**

**HOMEWORK ASSIGNMENT**

Read Numbers.

Review the section on Leviticus.

**Be here next week with your Bible
and your notebook.**

NOTES

Lesson Five

NUMBERS

Wilderness wanderings

Introduction: We have followed Israel from their first calling out in Abraham in Genesis through their redemption from Egypt in Exodus when they were formed into a nation. Then, in Leviticus, they were given their own Law, the Tabernacle, and the way of Atonement and sanctification to God at Sinai. Now, in Numbers, we follow that nation through the wilderness for 40 years because of their disobedience to God. Because of that disobedience at Kadesh-barnea, the entire generation excepting Joshua and Caleb perished during their 40 year **“saga of suffering... trek of tragedy, and... story of straying”** in the wilderness.⁽²⁶⁾

Because of subsequent disobedience during the 40 years, the trek became totally tragic as Israel went through repeated cycles of unbelief, disobedience, and chastisement. From this they slowly learned the lesson that there are consequences for their actions; whether those actions are for or against God. In the meantime, they spent 40 years wandering and eventually wound up right back where they started from- at Kadesh-barnea.

From Sinai to Kadesh was a distance of some 150-200 miles which should have taken them 11 days. (**Deut 11:2**) Instead, they spent 40 years covering this same ground.

As a result of the lessons learned during their 40 years in the wilderness and the purification of the nation by the weeding out of the rebellious generation, the disorganized fledgling nation of ex-slaves finally were molded by God into a nation ready to obey God and enter the Promised Land.

Authorship- Numbers is the fourth book of the Pentateuch, also called the law of Moses. Jesus attested to the fact of the Mosaic authorship of it in **Luke 24:44**.

The Divisions of Numbers-

- I. Wilderness wanderings. (chs. 1-25)**
- II. Preparations for entering the land. (chs. 26-36)**

The focus of Numbers-

The book focuses on unbelief, disobedience, chastisement, and eventual victory by God’s guidance and His sovereign will.

The value of Numbers-

Some may wonder what the use is of the book of Numbers for us today. I think that the best way to sum it up is from the scriptures: **READ: I Cor 10:1-11**

I Cor 10:11 _____

Old Testament Survey

NOTES

The name **“Numbers”** is taken from the two numberings of the people. The first, **ch.1**, was at Mt. Sinai and the second, **ch. 26**, was at the end of the 40 years when the people were on the plains of Moab.

CHRONOLOGY - Numbers has been questioned by many of the critics because the sequence of events recorded in the book seems disjointed. Where in the Bible does it say that Numbers (and many other of the books) is sequential? Numbers gives a series of independent accounts and instructions, not a sequential account.

326 verses concern the 50 days of preparation for the march from Sinai.

155 verses concern the few months ending with the defeat at Kadesh.

63 verses cover the next 38 years.

361 verses cover the last 11 months prior to crossing Jordan into the Promised Land.

Remember, the verses are not sequential but mere accounts and instructions.

FIRST SECTION - WILDERNESS WANDERINGS (Numbers chs. 1-25)

Introduction: This book, in the Hebrew Bible, gets its name from a word in the first sentence, *b^emīdbar*, meaning “*in the wilderness.*” This is a fitting name because the book gives an account of the wanderings of Israel in the wilderness, including the two numberings of the nation, once at the beginning and once at the end of their wanderings.

1. Preparation for departure from Sinai. (chs. 1-10)

a. The first census.

1) Numbering of the fighting men. (ch. 1)

2) Arrangement of the camp. (ch. 2)

The numbering of the fighting men and the arrangement of the camp was for military purposes to protect the Tabernacle of God- the symbol of Israel’s separation from the world and their setting aside to God as His “chosen nation.”

3) Numbering of the Levites and their duties. (ch. 3-4)

The Levites were not numbered in the general census but were numbered separately for purposes of assignment of duties concerning ministry about the Tabernacle.

b. The first priestly instructions. (chs. 5-10)

This concerns the necessary inward condition of the camp.

ch. 5 - Purity.

6:1-21 - The purity of the truly separated- the Nazarite.

6:22-27 - God’s blessing.

ch. 7 - Free-will offering of the princes of Israel.

ch. 8 - Purification and consecration of the Levites.

8:23-26 addresses the retirement of the Levites.

After 50 (in their old age) they were to attend as their brethren carried the burden of ministering to the Lord for the people.

9:1-14 - Keeping of the Passover.

Instructions were given to the Christians concerning the Lord’s Supper, which replaced the Passover, in the New Testament. In those we are admonished to examine ourselves and to judge if we are worthy. If we have sin then we are to judge ourselves guilty and put it under the blood- and THEN take the Lord’s Supper.

I Cor 11:28 _____

I Cor 11:31 _____

9:15-23 - Instructions concerning God’s leading in both march and rest. We are to follow Him in both of these.

ch. 10:1-10 - The silver trumpets. Used for calling the people to assembly and for calling to the march; and also for sounding the alarm for war.

NOTES

Note that a supplementary Passover was instituted 1 month after the main Passover for those who were traveling or were ceremonially unclean on the day of the original Passover.

This is applicable to Christians and shows us that God is merciful and that He sets no limits on those who would claim the blood and body of Christ other than that they should partake (get saved)- either sooner or later.

2. From Sinai to the wilderness. (Num 10:11 - ch. 14)**a. Departure from Sinai. (10:11-36)**

The presence of God goes before us in our journeys.

10:33 “And they departed from the mount of the LORD three days' journey: _____

_____ in the three days' journey, to search out a resting place for them.”

b. The beginnings of chastisement because of their murmurings against God and His man, Moses. (ch. 11)**1) Punishment by fire. (11:1-3)****2) Punishment by flesh. (quails) (11:31-35)**

Compare this with God's promise of **11:20**

“ _____ **until it become loathsome unto you...”**

c. Rebellion from within the leader's own family. (ch. 12)**d. Failure to receive the blessings of God. (chs. 13-14)****1) Opportunity to receive God's blessing. (ch. 13)**

12 spies were sent in to spy out the land and 10 of them brought back an evil report and incited a rebellion.

2) Their unbelief caused them to refuse to receive God's proffered blessing. (ch. 14)

a. The Israelites unknowingly proclaimed their own curse.

14:2b “... Would God that we had died in the land of Egypt ! Or would God we _____ !”

b. Going up after God's blessing and presence is withdrawn brings catastrophe. **(14:44-45)**

3. In the wilderness for 38 years. (chs. 15 - 25)**a. Second set of priestly instructions. (15:1 - ch. 19)****1) Instructions concerning ceremonies. (ch. 15)****2) Instruction about proper offerings. (ch. 16)**

Woven in the story of a rebellion led by a prominent member of the priestly tribe of Levi, Korah, who was not a priestly descendant of Aaron. **(16:40)**

3) Instructions concerning God's vindication of His chosen priestly family, that of Aaron. (ch. 17)**4) Confirmation of the Levites and the priestly family of Aaron. (ch. 18)**

This includes the listing of their duties and their compensation from the things of the Tabernacle.

5) Instructions concerning the red heifer and the water of purification. (ch. 19)**b. From the wilderness of Zin to the land of Moab. (chs. 20 -21)**

This includes - the deaths of Miriam and Aaron and the passing of the priesthood to his son Eleazar - the sins of Aaron and Moses at Meribah (the waters of strife) that will keep them from the Promised Land - the inhospitality of

NOTES

The people complained about God's provision (manna) and God gave Moses 70 helpers to bear the burden of the people. **(11:4-30)**

This is a type of the New Testament deacon. Their one purpose is to help the preacher bear the burdens in the Church as the 70 elders helped Moses bear the burden of the children of Israel.

The application to us is that God decides who is the leader in the congregation and He will repay rebellion from those who are chosen to follow and serve, not to lead and serve.

Those that minister should live of the ministry. **(I Cor 9:13-14)**

I Cor 9:14 _____

The “smitten rock” of **Num 20:7-11** is a type of Christ

Edom - the first victories of Israel over Arad the Canaanite, over the Amorites and over Og, king of Bashan.

The brazen serpent- In **Num 21:4-9** we see the story of the brazen serpent- a type of Christ.

Jn 3:14 _____

Jn 3:15 _____

c. Intrigue against Israel in the plains of Moab. (chs. 22 - 25)

Chapter 22 - The way of Balaam- covetousness.

(II Pet 2:15)

Chapters 23 & 24 - The error of Balaam- ignorance of God's imputed righteousness to sinners. **(Jude :11)**

Chapter 25 - The doctrine of Balaam- infiltrate the people and corrupt them from within. **(Rev 2:14)**

Rev 2:14 **But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to _____ before the children of Israel, to _____**

SECOND SECTION

PREPARATIONS FOR ENTERING THE LAND

(Numbers chs. 26-36)

1. Census of the new generation - the 2nd census. (ch. 26)

The old generation of the first census (**chs. 1-4**) are dead or about to die and a census of the new generation is taken.

All of the people (20 years and up) of the first numbering, some 603,550 men plus their wives, perished in the wilderness because of unbelief. The total must have been well over one million- approximately 70 a day for 38 years..

2. The law of inheritance and the appointment of Moses' successor, Joshua. (ch. 27)

3. More priestly instructions. (chs. 28 - 30)

a. Daily, weekly (Sabbath), & monthly offerings. (28:1-15)

b. Yearly offerings. (28:16 - 29:40)

Passover and Feast of unleavened bread - feast of weeks (Pentecost) - Feast of Trumpets - Feast of Tabernacles.

c. Concerning women's vows. (ch. 30)

Unlike a man's vow, which is always binding (**30:1-2**), a woman's vow can be annulled by her father if she is living at home or by her husband if she is married. If the father or the husband are going to disallow the woman's vow they must do so immediately upon hearing it. If they don't, then the woman's vow must stand.

This is another biblical lesson on the responsibility given by God to the man as the leader of the home.

NOTES

In **Num 22:22-35** we have the story of Balaam's ass that spoke.

In J. Vernon McGee's book "Thru the Bible," he states: **"A wag once said that it was a miracle in Balaam's day when an ass spoke, and it's a miracle in our day when one keeps quiet !"**

Of the old generation, only Caleb and Joshua are to be allowed to go into the Promised Land. They were the two spies that stood for God and trusted Him.

This shows us that standing for God is possible, and rewarding, even if everyone else falls because of unbelief.

- Passover & Feast of unleavened bread. (**28:16-25**) This points to the blood of Christ and the sinlessness (unleavened) of the saved after the blood is applied.

- Feast of weeks. (**28:26-31**) It is also known as Pentecost, which is the day of the empowering of the Church in the New Testament by the Holy Spirit.

- Day of Atonement. (**29:7-11**) Pointing to Christ who died to atone for our sins.

d. War with Midian. (Num ch. 31)

This included the destruction of all males - keeping the women alive (contrary to God's orders as they had already caused Israel to sin in the matter of Balaam) - God's revenge upon Balaam - the destruction of all cities - the purification and division of the spoils of war - and the purification of the men of war.

e. The settlement of the tribes of Gad, Rueben, and the half-tribe of Manasseh in Trans-Jordan. (ch. 32)

Because they did not settle over in Canaan as they should have, they were eventually carried away into captivity by the Assyrians. (I Chr 5:18-26)

f. Account of journeyings from Egypt. (Num 33:1-49)

g. Instructions for occupation of Canaan. (33:50 - 35:34)

1) Dispossession of the inhabitants, the setting of boundaries, and the division of the land among the 9 1/2 tribes that crossed over Jordan. (33:50 - ch. 34)

2) Levite cities and cities of refuge. (ch. 35)

4. Marriage of heiresses must be within their own tribe. Inheritance in the land may not move from tribe to tribe. (ch. 36)

SUMMARY of Numbers-

Genesis was the book of beginnings and gave us the calling out of a people for His name and in Exodus we had the story of God's redemption of His people. In Leviticus we saw, mainly, the story of Atonement and the Holiness that was expected of and imputed to the people. Here, in Numbers, we saw the consequences of unbelief and the cleansing and the purifying of the nation in the wilderness for their eventual victory in accord with God's sovereign will.

REVIEW-

- ▶ **What is the main theme of Numbers?**
- ▶ **What are the two main divisions of Numbers?**
- ▶ **Who is the main character of the book?**
- ▶ **What are the two main lessons of the book?**
 - a. Consequences of _____.
 - b. Cleansing and preparation for eventual _____.



HOMEWORK ASSIGNMENT

**Read Deuteronomy.
Review the section on Numbers.
Be here next week with your Bible
and your notebook.**

NOTES

God's vengeance was exacted on Balaam as a warning to us that if we per-vert the gifts that God gives us, we can expect just retribution from God.

Ro 12:19 Dearly beloved, avenge not yourselves, but [rather] give place unto wrath: for it is written, _____

In Numbers, one overall lesson that can be learned is the sovereignty of God.

His will was that His people would enter the promised land; and, in spite of their unbelief, in Numbers He prepares them for just that endeavor by ridding them of their hindering unbelief. It took drastic measures, including the removal of an entire unbelieving generation, but in the end His will was unstoppable.

Lesson Six

DEUTERONOMY

Second giving of the Law

Introduction: Although “Deuteronomy” means “Second Law” (the name we inherited from the Septuagint) this name is really a misnomer. The book doesn’t really give a second Law to the people; what it does give is the same Law only in more detail.

However, Deuteronomy is much more than a detailed expounding of the Law to this new wilderness generation, it is also a book of transitions. Transition to a new generation; transition to a new Land; transition to a new way of life; and also, and probably the most important, it gives a transition to a new revelation from God, His love.⁽¹⁵⁾

New revelation- God’s love.

From Genesis to Numbers the love of God is not mentioned; but now in Deuteronomy the motivating factor for God’s dealings with Israel is made plain, love.

Deut 4:37 _____

Deut 7:8 _____

Deut 10:15 _____

Deut 23:5 _____

Authorship- Deuteronomy is the fifth book of the Pentateuch, also called the law of Moses. Jesus attested to the fact of the Mosaic authorship of it in **Luke 24:44**.

The Divisions of Deuteronomy-

I. Looking to the past. (chs. 1-11)

II. Looking to the future. (chs. 12-34)

Remember, there are some references to the future in Part One, and there are some references to the past in Part Two; however, such brief passages are incidental to the main thrust of each part- Part One, the past, and Part Two, the future.

Emphasis- Obedience. (4:1, 2, 5, 9, 15, 23, 40; 5:1, 31-33; 6:1-3; 11:26-27)

Theological themes- In this book Moses expounds upon 10:

- | | | |
|-------------------------------------|------------------------|-----------------------|
| 1. The Faithfulness of God. | 2. The Word of God. | 3. The Person of God. |
| 4. The Love of God. | 5. The Glory of God. | 6. The Grace of God. |
| 7. The coming Great Prophet of God. | | 8. The Will of God. |
| 9. The Kings of God. | 10. The Israel of God. | |

Old Testament Survey

NOTES

There are striking parallels between Deuteronomy, the 5th book of the Old Testament, and Acts, the 5th book of the New Testament. Both are books of transition and all of the same types of transitions found in Deuteronomy are found in Acts.

It was SOP (Standard Operating Procedure) in ancient treaties between rulers and vassals during the 2nd millennium B.C. that a text of the covenant proceedings was prepared as both a treaty document and a witness. In the first part of the document the Sovereign’s benefits to the vassal in times past are enumerated as well as his power, in order to engender feelings of fear, awe, respect, and gratitude from the vassal. In the second part the benefits to be conferred upon the vassal by the sovereign in the future are enumerated. This encourages the vassal to remain a willing subject.

Deuteronomy follows this same pattern and thus gives us confidence that it truly was written by Moses during that same time period and not later by someone else as some scholars try to get us to believe.

All parts of the book follow the standards of contract law indigenous to that part of the world at that time. (Compare with the Hittite vassal law contemporary with the time of Deuteronomy.)

The central message- The central message of Deuteronomy is “**divine faithfulness.**”⁽¹⁵⁾

One thing that we must understand is that God’s dealings did not begin with the covenant at Sinai. Nor did they end there.

When they entered Canaan under the Sinaitic Covenant, they entered with a broken covenant. They broke it immediately at Sinai (the golden calf) and they broke it continually in the wilderness; and, they continued to break it, as we will see, in the Promised Land after they entered. That is why they never inherited all of Canaan. Also, because of their continued disobedience, the extreme penalties of dispersion and desolation warned about under the Sinai Covenant were brought to pass- as God warned them in Leviticus and here again in the first part of Deuteronomy as he rehearses the Law for the new generation.

No, God’s first dealing were not at Sinai with the Mosaic Law (Sinai Covenant) but with Abraham (the Abrahamic Covenant.) And when the final penalty (which we will study in a future segment) is inflicted and Israel is dispersed, God will still maintain a covenant relationship with His people, Israel. Not through Sinai to Israel but through Abraham to Israel. This covenant, **Gen ch. 15**, which was before Sinai, was confirmed with the oath of God and with blood and it is unconditional to Abraham and his descendants and everlasting. (**Gen 17:5-8**)

Praise God for that; because now it includes all of those who are of the line of Abraham by faith- including us!

(Ro ch. 4 spec. :16)

The Sinai covenant pointed toward a place, Sinai; but, the Abrahamic Covenant pointed toward a person, Christ. (**Gal 3:16**) And the Law, which came 430 years after, could not make the earlier covenant void. (**Gal ch. 3**)

Therefore, by the Abrahamic Covenant, God can and will still bless Israel in spite of the broken Law of Sinai; and, He can also bless us Gentiles through Abraham’s seed, Christ.

Compare **Lev 26:32-45** with **Deut 4:27-31**.

FIRST SECTION - LOOKING TO THE PAST (Deuteronomy chs. 1-11)

Introduction: God’s relationship with Israel in the Old Testament and Christians in the New Testament is predicated on one basic fact in both cases-

Deut 6:4-5 _____

Jesus spoke of this passage in **Mt 22:35-38** and said of the latter part:

Mt 22:38 _____

NOTES

1. A rehearsing of the travels and events from Horeb to Jordan. (chs 1-4)

Why go over the past? Remember the past so as to NOT make the sinful mistakes made by those who went before you; rather learn from them. Learn of God's provision and protection, yes, but also learn of His righteous punishment for disobedience. This is the lesson for both them and us.

I Cor 10:11 _____

Several lessons can be learned as we review the wanderings of the children of Israel.

- a. A march of purpose for God can be doomed to a life of aimless wanderings because of our unbelief. An 11 day journey (**Deut 1:2**) became 40 years wandering.
- b. The mistake of thinking we carry the burden alone. Moses forgot that God was the one carrying the burden of Israel; and, in frustration, appointed a council of 70. This counsel of 70 later became the Sanhedrin which sentenced Christ to death.
- c. The mistake of appointing a board to decide if we should obey God. God said take the land and the people appointed a committee to go see if they should. (**1:20-23**)
- d. Belief leads to blessings from God. Only Joshua and Caleb believed God and were allowed to live through the 40 years in the wilderness and go into the Promised Land. They were not swayed by the majority- who died because of their unbelief- but were steadfast and vocal about their belief. (**1:34-38**)
- e. Using our family as an excuse for disobedience is not allowed. The people used their children as an excuse; and God allowed those very children to go in by His preservation while the disobedient parents fell in the wilderness. We must not do the same. (**1:39**)
- f. Also we can learn that many times we do nothing but run in circles as a result of our disobedience to God. (**2:1-3**)

2. A restating of the Sinaitic Covenant- The Law. (chs. 5-11)

This section covers the Great Commandment - God's covenant Lordship - consecration both in the past and in the future - the law of manna and God's provision - the warning of the broken tablets - and the call to Israel for commitment.

a. The basic truth & purpose of Deuteronomy. (Deut 6:23)

- ▶ The basic truth is: "And he brought us out from thence..."
- ▶ The basic purpose is: "that he might bring us in..."

Application- We were brought out of sin (Egypt) that we might be brought in to a personal life and walk with God (the Promised Land) on our way to Heaven.

NOTES

Jesus' temptation and Deuteronomy-

When tempted of the devil in **Mt 4:4-10**, Jesus used **Deut 8:3; 6:16; 10:20** against him.

Deut 6:4 is the first part of the "*shema*" which Jews are required to recite twice a day; once in the morning and once in the evening.

Their recital of it is somewhat different than **Deut 6:4** (even in the Hebrew Bible) and goes like this: "Hear O Israel, The Lord is our God, the Lord is one."

The complete *shema* incorporates three paragraphs from the Old Testament: **Deut 6:4-9; Deut 11:13-21; Num 15:37-41**.

The *shema* is considered world-wide to be the basic statement of the Jewish faith.

b. Basic requirement put forth- Obedience.**Deut 10:12-13** _____

_____**SECOND SECTION - LOOKING TO THE FUTURE
(Deuteronomy chs. 12-34)**

Introduction: In the first section, Moses had reiterated the Law and reminded them of how God had given it to them and had interpreted it for the children of Israel. He also had told them of some of the consequences of the breaking of it by their parents and how God had still remained faithful to bring Israel to the Promised Land and encouraged them to be obedient to the application of the Law to their conquest and settlement of Canaan. Now he will change his focus from the past to their future in the land.

**1. The Law interpreted for their future in the land.
(chs. 12-26)**

Included in this section are interpretations concerning: consecration - apostasy - judicial matters - governmental righteousness - guarantees of justice - the authority of the sanctuary and the home - and the sanctity of the divine order including labour, marriage, the congregation, protection for the weak and the sanctity of the individual.

2. Sanctions. (chs. 27-30)

Here we find God's approval and disapproval, blessings, and curses. Then in **ch. 30** we find his promise of restoration.

3. Passing of the torch. (chs. 31-34)**a. Final arrangements before the death of Moses. (ch. 31)**

This includes the charge to Joshua in verse :23.

b. The song of witness and the testament of Moses.

(31:30 - ch. 32)

c. Moses blesses the children of Israel. (ch. 33)**d. The death of Moses and his eulogy. (ch. 34)**

Moses- Deuteronomy marks the end of the **Pentateuch**, also called by the Jews the **Five books of Moses** and the **Torah**.

1. The life of Moses was divided into three parts:

ONE: 40 years in Egypt.

TWO: 40 years in Midian.

THREE: 40 years as the leader of the children of Israel.

2. He died at the age of 120 and was the only man that God buried. (Deut 34:6-7)**NOTES**

Mixed marriages- In **Deut 7:1, 3-4**, God shows that there are only two groups in the world- God's People, symbolized by Israel, and the lost, symbolized by the heathen nations.

Intermarriage between the two groups is forbidden; and the reason is because the heathen will lead God's People to turn their backs on Him and they will be led off into idolatry and other sins. See **II Cor 6:14-18**

Prophecy of Christ- Deut 18:15-18

3. **He was a man of faith. (Heb 11:23-29)**
4. **He appeared with Christ and Elijah (Elias) on the mount of transfiguration. (Mt 17:3; Mk 9:4; Lk 9:30)**
5. **He was the greatest prophet in Israel until Jesus. (Deut 34:10 cf 18:15-18)**

SUMMARY of Deuteronomy-

Genesis was the book of beginnings and gave us the calling out of a people for His name and in Exodus we had the story of God's redemption of His people. In Leviticus we saw, mainly, the story of Atonement and the Holiness that was expected of and imputed to the people and in Numbers we saw the consequences of unbelief and the cleansing and the purifying of the nation in the wilderness for their eventual victory in accord with God's sovereign will. Finally, here in Deuteronomy, we see God's faithfulness and love as He prepares the new generation to receive the promise rejected by the old generation.

Deut 6:23 "... He brought us out... that he might bring us in..."

REVIEW-

- ▶ **What is the central message of Deuteronomy?**
- ▶ **What are the two main divisions of the book?**
- ▶ **What is the new revelation found in Deuteronomy.**
- ▶ **What is the emphasis and basic requirement put forth in the book?**
- ▶ **Who is the main character of the book?**
- ▶ **To whom did Moses hand over the reigns of leadership?**



HOMEWORK ASSIGNMENT

**Read Joshua.
Review the section on Deuteronomy.
Be here next week with your Bible and
your notebook.**

NOTES

Lesson Seven

JOSHUA

The People in the Land

Introduction: In the Pentateuch we followed Israel from the calling out of Abraham to the edge of the Promised Land. Now in Joshua we will continue the history of Israel as they go into and conquer the land. In this book we see the faithfulness of God as He fulfills the promise made to the patriarchs and the nation as well as His holiness. The latter is shown in two ways: in the judgement upon the wicked Canaanites and His insistence that Israel sanctify themselves by putting away every evil thing.

Another subject broached in Joshua is God's Salvation. In fact the very name Joshua, Hebrew for Jesus, means "Jehovah is salvation."

Two comparisons:

ONE: In Ephesians we find conflict and victory; (**Eph 1:3; 2:6; 6:12**) and in Joshua we find conflict and victory. In both we are told that victory is not through force of arms but through the power of God. In Joshua it is physical conflict and victory through the power of God; and in Ephesians we see the spiritual conflict and victory over it through the power of God. (**Eph 1:19-20; 6:10**)

TWO: In the New Testament, **Hebrews ch. 4** compares the Canaan rest after aimless wilderness wanderings with the Christian's rest in the finished work of our Lord and Saviour, Jesus Christ, and His continued intercession which enables us to conquer both "**self and Satan.**"⁽⁸⁾

Authorship- Traditionally Joshua has been considered the author of the book that bears his name.

The Divisions of Joshua-

The book of Joshua concerns the first 25 years of the People in the Promised Land and it can be divided very naturally into 3 sections:

- I. Entrance. (1:1 - 5:12)**
- II. Conquest. (5:13 - ch. 12)**
- III. Occupation. (13:1 - ch. 24)**

Central message- Victory through faith.

This stands in stark contrast to Numbers which showed us failure through unbelief. On the other hand, it points unerringly toward the New Testament truth found in **I John 5:4.**

I Jn 5:4 _____

And our encouragement that we truly can have victory through faith, is found in **Jn 16:33** "... **In the world ye shall have tribulation: but be of good cheer: I (Jesus) have overcome the world.**"

Old Testament Survey

NOTES

The Type of “Canaan”- In the book of Joshua, Canaan-land, contrary to what many believe, is not a type of Heaven. Canaan was a place of fighting, conquest (victory), settlement, and rest; all done in the power of God. In addition, Israel never completely occupied all of the Promised Land and eventually, because of idolatry, disobedience, and a multitude of other sins, was ejected from Canaan. That obviously does not fulfill the requirements for a type of Heaven. It does, however, fulfill perfectly the type of the believer’s present life in Christ. In our lives we experience all of those things and by the power of God working through our faith we can have victory and rest- IF we choose to appropriate them AND the power of God! Confirmation of this can be found in **Hebrews chs. 4-5**.

READ Heb 4:8-11 and you will see that such a rest is something we must strive to appropriate. Therefore, if we refuse to do so we can be ejected from the life that God has for us through His power. Oh, we are still on our way to Heaven, that was settled once and for all when we were saved, but our life here on earth will not be one of conquest (victory), settlement, and rest; it will only be one of continual fighting and defeat.

FIRST SECTION - ENTRANCE (Joshua 1:1 - 5:12)

1. The commission given to Joshua. (1:1-9)

Although Moses had already passed the mantle of leadership to Joshua just before his death in the book of Numbers, here in Joshua God himself commissions Joshua. He gives him four specific orders: go over Jordan - be strong - cause this people to inherit - do according to all the Law.

These can all be applied to the Christian who wants to live the life that God wants for us and which He has supplied for us:

- a. We need to “go over” into the Christian life; i.e., appropriate what God offers and has already supplied. **(Heb 4:8-11)**
- b. We need to “be strong” because it is guaranteed that conflict will come. **(Jn 16:33)**
- c. We need to “cause the people to inherit,” i.e., encourage our fellow Christians to appropriate the proffered life of Christian victory. **(Ephesians)**
- d. And we need to “do according to all the Law” which means to separate ourselves from the world and to sanctify ourselves to God by ridding ourselves of all evil (sin.) **(I Jn chs. 1-3)**

2. The Crisis of Jordan. (Josh 1:10 - 5:1)

The generation that died in the wilderness in Deuteronomy failed when their crisis came and the result was defeat and death. Here in Numbers the crisis is once again come upon

NOTES

The People but this time it is come upon the new generation. This time when the crisis is faced, they cross over in faith and win humanly impossible victories. Later they fail at other moments of crisis and experience defeat; but, here at the crisis of Jordan they cross over, by faith, and experience victory!

Lesson- Moments of crisis come in the life of every person and in the life of every group of people. For each person first comes the crisis of Salvation and they either fail to exercise faith and continue to wander until death and hell overtake them or they accept Christ by faith and have a life of conquest and victory made available to them and a guarantee of entrance into Heaven some day.

After Salvation comes the crisis of obedience and the ongoing crises and battles of personal sanctification. These crises are many and continuous until the day the Lord finally takes them home. The first of these after Salvation is the crisis of Baptism. This is the first act of obedience but it will be followed by many more. If they, by faith, come through those several crises then they enter into the victorious Christian life; if not, then they experience defeat and heartbreak. And every time they face another of those crises, they have the choice of remaining in the land of the Christian life by faith or experiencing defeat and ejection from that life because of their disobedience and their root problem- lack of faith.

The same lessons are applicable to groups, such as a local Church; because, after all, the Church is the people and is made up of individuals who are supposed to be all working together toward a common goal. If the individuals do not work together toward the common goal and uphold and encourage one another to succeed in moments of crisis, then the whole group will eventually fall and fail to receive the promises. **(Gal 5:1-9; Heb 10:24-25)**

3. Renewal of Circumcision and Passover. (5:2-12)

In these verses, circumcision and Passover are renewed and this shows us that once initial obedience is effected then in order to continue we need to personally remember the blood that bought us, Passover, and the command of separation to God and entrance into a personal covenant relationship with Him; and circumcision was the Old Testament sign of such a covenant relationship with God.

In the New Testament the taking of the Lord's Supper is our remembrance of His blood shed as our Passover and the indwelling of the Holy Spirit in our circumcised hearts is the sign of our personal and group covenant relationship with our God.

NOTES

SECOND SECTION - CONQUEST**(5:13 - ch. 12)**

1. **The Divine Commander-in-chief. (5:13 - 6:5)**
2. **Three campaigns. (6:6 - 8:29)**
 - a. **The central campaign. (6:6 - 8:29)**
Included is the battle of Jericho - the defeat at Ai because of Achan's sin - victory at Ai in the second battle - and Israel's covenant becomes the law of the land.
 - b. **The southern campaign. (9:1 - 10:43)**
Treaty with Gibeah & destruction of the Amorite coalition.
 - c. **The northern campaign. (11:1-15)**
 - d. **Summary of the conquest. (11:16-23)**
 - e. **List of the defeated kings. (ch. 12)**

Lessons-

ONE: We learn from this portion of the book of Joshua that just as the Lord led Israel into the Promised Land, so too does that same commander-in-chief, Jesus Christ, lead us into the Promised Land of the Christian life by means of our salvation through faith in him. **(Heb 2:9-10)**

TWO: We also learn that Jesus Christ is the one that leads us to become victorious overcomers once we have entered in to the Promised Land of our Christian life. **(I Jn 5:4-5)**

THREE: Through the "Three Campaigns" of this section of Joshua we learn that obedience brings victory by God's power through our faith (Jericho) and that sin (Achan) breaks the flow of power from God and brings defeat in our battles (Ai.) Then, when the sin problem is dealt with, we can experience victory in exactly the same situation where before we had experienced defeat (Ai.) Also we learn that our sin affects everyone around us and can cause defeat for the whole group. **(I Cor 12:26)**

FOUR: Finally, we learn that it is the power of God and not the power of our own might by which we gain the victory.

THIRD SECTION - OCCUPATION**(chs. 13 - 24)**

1. **God's Command for Division of the Land. (Josh 13:1-7)**
2. **Territory for the Trans-Jordan Tribes. (13:8-33)**
3. **Division of the Land Begins with A Portion for Caleb. (ch. 14)** This was a fulfillment of the promise that God made through Moses that Caleb and his progeny would inherit the land whereon his feet walked when he entered the Land.
4. **Apportionment to the Tribe of Judah. (ch. 15)**
5. **Apportionment to the Tribe of Joseph. (chs. 16 - 17)**
6. **Apportionment to the 7 Remaining Tribes. (chs. 18 - 19)**
7. **Cities of Refuge & the Cities of the Levites. (20:1 - 21:42)**

NOTES

Theophany- *a preincarnate appearance of the Lord Jesus Christ. Josh 5:13-15*
(Sometimes called a "Christophany.")

8. Summary of the Conquest and Apportionment; and the Departure of the Tribes Who Were Apportioned Land East of Jordan. (21:43 - ch. 22)

9. Joshua's Farewell Address. (ch. 23)

In this address Joshua reminds them that God has faithfully given them the land and victory over their enemies. But, he also prophecies to them that God will some day drive them from the land as the price of their disobedience in the future when they mix with the heathen and go whoring after their strange gods.

10. Joshua Rehearses the Past and Renews God's Covenant with The People. (ch. 24)

From this we learn to remember the blessings and faithfulness of God in the past and realize that we must choose whether we will serve God from now on. Also, if we choose to serve Him then He will not forgive wilful disobedience but will punish us accordingly. This is not talking about Salvation but whether our life in the Promised Land will be long and pleasant or whether we will be driven out because of our failure to keep our promise to God.

11. The Death of Joshua and the Death of Eleazar the High Priest. (24:29-33)

SUMMARY of Joshua-

Genesis was the book of beginnings and gave us the calling out of a people for His name and in Exodus we had the story of God's redemption of His people. In Leviticus we saw, mainly, the story of Atonement and the Holiness that was expected of and imputed to the people and in Numbers we saw the consequences of unbelief and the cleansing and purifying of the nation in the wilderness for their eventual victory in accord with God's sovereign will. In Deuteronomy, we saw God's faithfulness and love as He prepared the new generation to receive the promise rejected by the old generation. **Deut 6:23 "... He brought us out... that he might bring us in..."**

Then here in Joshua we saw God's fulfillment of His promise to bring the People into the Land by His power and by that same power to give each tribe the inheritance that He had promised to them.

The problem is that not all of the tribes would take the inheritance offered to them and, also, that some victories were delayed because of sin in the camp. This shows us that God offers the victorious Christian life to us; but, on the other hand He will not force us to take it. It must be our choice to obey, rid ourselves of sin, and appropriate what He offers to us.

NOTES

Separation- This doctrine is not only taught in the Old Testament here in Joshua, but is a precept taught all through both the Old and the New Testaments.

II Cor 6:17 _____

Wilful sin- In the Law, which was given in the Pentateuch, there were no sacrifices named that could be offered for WILFUL sin. Here in Joshua we find the same precept. Wilful sin will be punished, not forgiven.

Again we are NOT talking about Salvation or the loss of it but about the victorious Christian life that God will expel us from IF we do NOT CONFESS and FORSAKE any wilful disobedience. For the remedy see **I Jn 1:9** _____

NOTES**REVIEW-**

- ▶ **What is the central message of Joshua?**
- ▶ **What are the three main divisions of the book?**
- ▶ **In Joshua we find conflict and victory. In which New Testament book do we find this same theme in the spiritual realm?**
- ▶ **Is Canaan-land a type of Heaven?**
- ▶ **What is it a type of?**
- ▶ **Does the book of Joshua teach we can lose our Salvation?**
- ▶ **Does the book teach that we can lose our victorious Christian life; i.e., be kicked out of our Promised Land?**
- ▶ **Joshua is the Old Testament word for what New Testament name?**
- ▶ **It means “Jehovah is _____.”**

**HOMEWORK ASSIGNMENT**

Read Judges & Ruth.

Review the section on Joshua.

Be here next week with your Bible and your notebook.

Lesson Eight

JUDGES & RUTH

JUDGES

A nation in Compromise

Introduction: In the Pentateuch we followed Israel from the calling out of Abraham to the edge of the Promised Land and in Joshua we continued the history of Israel as they went into and conquered the land. The book of Judges now comes forth as a warning of the consequences of compromise.

We see this same problem today amongst Christians. At first they enter the Christian life and experience the battles and victory over them through the power of God in their lives. Then they become settled into their new “home” (Christian life) just as Israel became settled into their new home, the Promised Land, and then complacency about God begins to set in.

To both, God becomes a convenient “big brother” to help them in times of tribulation but whenever God, because of His mercy, delivers them from the immediate tribulation, they then soon turn back to their old ways. To them God is some sort of “genie” that is to be loosed from the bottle to answer a “wish” for deliverance; but, as soon as deliverance is come then they want to stick Him “back in His bottle” until they need Him again.

This cycle of backsliding, tribulation, and deliverance is all too often the norm. It was so in the nation of Israel and it is so in the lives of many of God’s people today. Many times I call Israel the “yo-yo nation.” Sorry to say, the same is true in the lives of many Christians; and, in the life of many Churches today- up and down repeating cycles of compromise, tribulation, and deliverance, just like a yo-yo.

This is exquisitely summarized by the phrases:

1. **“And they forsook the Lord” (Judges 2:12 & :13)**
2. **“And the anger of the Lord was hot against Israel”(14)**
3. **“The hand of the Lord was against them” (:15)**
- 4: **“Nevertheless the Lord raised up judges which delivered them” (:16)**
- 5: **“And yet they would not hearken” (:17)**

Authorship- Traditionally Samuel has been considered the author of the book of Judges.

The Divisions of Judges-

The book of Judges may be divided into 3 sections:

- I. Prologue. (chs. 1 & 2)**
- II. Main Narratives. (chs 3 - 16)**
- III. Epilogue. (chs. 17 - 21)**

Old Testament Survey

NOTES

Central message- Failure through compromise.

Arrangement of the book- The book of Judges is not a chronological history but a collection of narratives. Each narrative is chosen to drive home the main lesson of the book.

Main lesson of the book- Faith in God is the only way of victory and continued well-being.

FIRST SECTION - PROLOGUE

(chs. 1 & 2)

These chapters explain how the slide away from God came about in the nation of Israel and God’s remedy- which Israel would ignore time after time.

1. Political background-

Conquest of the land was not complete. (ch. 1)

God said destroy the heathen and have nothing to do with them; but Israel disobeyed.

2. Religious background-

The slide into compromise begins. (ch. 2)

God tells of His judgment upon them for their disobedience and summarizes the next 350 years in which He sent judges (deliverers) to whom Israel would not hearken any more than they hearkened to Him.

SECOND SECTION - MAIN NARRATIVES

(chs. 3 - 16)

Introduction: This section is composed of various narratives, all recounting a recurring cycle of **apostasy, judgment, prayer, and deliverance.**

Judges & apostasies- There are a total of 12 Judges mentioned: Othniel, Ehud, Shamgar, Deborah, Gideon, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, and Samson. Some include a thirteenth judge, Barak who was with Deborah; but, the Bible does not present him as a judge but as a leader in Israel. Of these judges, 6 are mentioned in conjunction with the 6 apostasies of Israel. Each apostasy is signaled by the phrase **“And the children of Israel did evil in the sight of the Lord.”**

Each servitude was brought on directly by God.

3:8 “Therefore the _____ hand of...”

The most effective way to understand this recurring cycle is by means of a chart.

NOTES

Deborah- The only female Judge. **(chs. 4-5)**

Gideon- Laid out the fleece of testing before the Lord. **(ch. 7)**

Samson- The backslidden strongman/judge of God who repented and was used again of God.

APOSTASY	GOD’S JUDGEMENT	DELIVERER
I. 3:5-8	Servitude to the king of Mesopotamia. (8 years)	Othniel (3:9-11)
II. 3:12-14	Servitude to the king of Moab. (18 years)	Ehud (3:15-30)
III. 4:1-3	Servitude to the king of Canaan. (20 years)	Deborah (& Barak) (4:4 - 5:31)
IV. 6:1-10	Servitude to the Midianites. (7 years)	Gideon (6:2 - 8:35)
V. 10:6-18	Servitude to the Philistines & others. (18 years)	Jephthah (11:1 - 12:7)
VI. 13:1	Servitude to Philistines. (40 years)	Samson began it (13:2 - 16:31)

THIRD SECTION - EPILOGUE (chs. 17 - 21)

In these 5 chapters we see the general conditions during the period of the Judges.

The idolatry of Micah - the Danite migration - the crime at Gibeah - the war against Benjamin.

Lesson for us today- Compromise will lead to failure for us as Christians as well as for our Churches today, exactly as it did for Israel back then!

II Cor 6:17-18 _____

REVIEW-

1. What child's toy could be used as an illustration of the cycles of Israel during the period of the Judges?
2. What is the *central message* of Judges?
3. What is the *Main lesson of the book*?
Faith in _____ is the only way of _____ and continued _____ - _____.
4. How many apostasies are narrated in Judges?

RUTH

The Kinsman Redeemer

The book of Ruth is a light in the darkness of the time of the Judges. It is a story of tender love and devotion. The tender love and devotion of a Moabitish woman, Ruth, for her mother-in-law, Naomi.

It is also a story of God's reward for the unselfish acts of this woman Ruth.

The book of Ruth- The author of Ruth was, of course, God; as is true of all of the rest of the Bible. As to whom the earthly penman was, we really don't know. The Talmud says it was Samuel but we really don't know for sure.

It concerns certain events during the time of the Judges (**1:1**) and many believe that it was written down at a later time. They base this upon the mention of King David in **4:17, 22**; however, if one believes in the inspiration of the Bible, and we do, then the mention of a later king causes no problems. God knows who was to come and, as in several other instances in the Bible, He can have the writer include them in His book far ahead of the birth of that person. We really do not know when Ruth was written; but, we cannot base any guesses on the fact that a then future person is mentioned in any given book.

NOTES

Ruth is one of only two books that bears the name of a woman; and the other is Esther. The two books recount stories that are 180 degrees apart. Ruth concerns a gentile woman that marries a Hebrew and is listed in the line of David, King of Israel. Esther, on the other hand, is a Hebrew woman who marries a gentile husband who is a great king among the gentiles.

The representation of Ruth- What does Ruth represent? By marrying into the line of David (4:17, 22), Ruth, the gentile, symbolically brings all gentiles into the line of the Messiah (Mt 1:5) with her.

The central message- The Kinsman Redeemer.

The divisions of Ruth-

The book, a straightforward story of love, can be divided into four segments concerning love:

LOVE'S			
I. Choice. (ch. 1)		III. Request. (ch. 3)	
II. Response. (ch. 2)		IV. Reward. (ch. 4)	

The reward of love- The reward received by Ruth for her godly love for her mother-in-law was the kinsman redeemer.

This kinsman redeemer under the Law in the OT, Boaz, was a picture of Christ, our Kinsman Redeemer under grace in the NT.

REQUIREMENTS OF THE "KINSMAN REDEEMER"-

Must be willing to redeem - **Lev 25:25**

Gal 4:4-5 _____

Must have the right to redeem (be a kinsman) - **Lev 25:48-49**

Heb 2:11 _____

Must have the power to redeem - **Ruth 4:4-6; Jn 10:15-18**

Jn 10:18 _____

APPLICATION TO CHRIST-

The unnamed kinsman that refused to redeem Ruth (4:6) represents the Law, which is just and right but shows no love nor mercy. The Kinsman Redeemer, however, represents Christ, the expression of God's love and mercy for all nations.

Gal 3:13-14 _____

NOTES

Ruth and Naomi went to Bethlehem- This is the same Bethlehem where our Lord and Saviour Jesus Christ was born.

The city of Boaz, the kinsman redeemer of Ruth and Naomi, was the city of our Kinsman Redeemer, Jesus Christ.

Boaz- He was the son of Rahab, the ex-harlot. **(Mt 1:5)**

The casting of Boaz's outer garment over Ruth- This was a custom in eastern marriages at that time. It signified the husband's protection of the wife from that time forward. By doing it to Ruth, Boaz was signifying that he was extending his personal protection to her from that time forward.

Gal 4:4-5 _____

Christ is the only one who is willing and has the right and the power to redeem us. He alone, for both Jews and Gentiles, is the Kinsman Redeemer typified by Boaz in the book of Ruth!

REVIEW-

1. The book of Ruth is the love story of Ruth for whom?
2. Who does Ruth represent?
3. What is the central message?
4. Who is the kinsman redeemer in the book?
5. The unnamed kinsman represents what?
6. The Kinsman Redeemer represents who?
7. Christ is the Kinsman Redeemer for what 2 groups of people?
8. What are the three requirements for a Kinsman Redeemer that were met by Christ?
He was _____.
He had the _____.
He had the _____.



HOMEWORK ASSIGNMENT

Read I Samuel.
Review the section on Judges and Ruth.
Be here next week with your Bible and your notebook.

NOTES

Lesson Nine

I SAMUEL

The Transition from Judges to Kings

Introduction: We now come to another transition. In the book of Judges we saw Israel under the theocracy; i.e., God was the King. However, we watched as Israel constantly turned away from their king and turned to false gods. Compromise and disobedience brought chastisement and deliverance time after time.

Transition- Now, in I Samuel we see the transition from the theocracy and the judges to the monarchy under kings. Eli, under whom Samuel served as a child, was the next to the last judge of Israel (**I Sam 4:18**) and Samuel was the last of the judges. (I Sam 7:6) Here in I Samuel we have the accounts of the first two earthly kings of Israel, Saul and David.

The record- Beginning in I Samuel and continuing on through II Chronicles we have the record of the rise and fall of the Israelite monarchy. The book of I Samuel covers the first period of about 115 years starting with the birth of Samuel and continuing on until the death of Saul.

Authorship- God, of course was the author and Samuel is considered the earthly writer of **chs. 1 - 24 of I Samuel**. (More later on this when we study II Samuel.)

New office- Not only was Samuel used of God to help establish Israel as a nation with an earthly monarch but through him God also established the new office of prophet and the school of the prophets and raised that office to a level equal to that of the priests and kings. In fact, from this time on God used the prophets above the other two. They were given the job and responsibility of fostering and nurturing the spiritual life of all three segments of the Hebrew people- kings, priests, and commoners.

Works of God through Samuel- Through Samuel God not only established the school and the office of the prophets but also instituted reforms to restore the religious and moral life of Israel.

This was done not through the charisma of the man Samuel, this would have died with him, but through an educational system. This system taught the true doctrines of the divine nature which fostered true worship and a return to godly morality; and it also raised the mental state of the nation through reading and writing and produced educated leaders that were able to truly lead an educated nation. Of these could be numbered King David and his staff of leaders, his son Solomon the second king of Israel, as well as, later, such men as Isaiah and others before and after him who gave us the Scriptures.

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NOTES

2 worthless Judges after Samuel- Samuel's two sons, Joel and Abiah, were made Judges over Israel but were unfaithful and, therefore, unused as such.

Prophets- There were prophets before Samuel but he was the first to hold the *office* of prophet.

The constitution of the monarchy- God also used Samuel to set up a constitutional monarchy. Saul was to have been a king in obedience to God's law; but that did not happen until David. The constitution written by Samuel to govern the kingdom, including the king, was called the "**book**" of the "**manner of the kingdom.**" (I Sam 10:25) But it would have had no meaning for Saul who could neither read or write. It was not until David, raised in the educational system of Samuel, that a king in subservience to God's Law came to the throne.

Divisions of the book-

I. Samuel. (chs. 1 - 7)

His life and ministry.

II. Saul. (chs. 8 - 15)

His life and ministry.

III. David. (chs. 16 - 31)

His life and ministry.

Central message- Refusing God's best and settling for His second best; which is a huge step down.

FIRST SECTION - SAMUEL

(chs. 1 - 7)

In this section we see the life and ministry of Samuel, the last of the Judges of Israel.

1. Samuel was the first to use the term, "*Lord of hosts.*"

This is the first time we see this phrase in the Bible. (I Sam 1:3) This title for God is a term recognizing Him as the Sovereign of all hosts- the earthly host (the army of Israel); the celestial host (the sun, moon, and stars); and the heavenly host (the heavenly beings.) Beginning with its us-age here, we find the phrase used a total of 235 times in the Bible.

2. Samuel was the last Judge of Israel. (I Sam 7:6)

God raised him up during the darkest days since Israel had been in the land. The period of the Judges had seen Israel fall into six major apostasies and resultant servitudes and the Lord had saved them through the Judges from 5 of them. The 6th servitude was in full swing and escalating with the Philis-tines gaining strength against them. It looked as if God's light to the world through Israel was about to be snuffed out (ch. 3 esp 3:3) when God raised up Samuel.

3. God allowed Samuel to give in to the people's demands for an earthly king. (ch. 8)

a. Israel had been called of God into a special relationship with himself. He was to be their only king; instead, they wanted a visible, earthly king like the other nations of the earth. (:5)

b. **By asking for an earthly king they were actually rejecting God! (8:7; 10:17-19)**

NOTES

In the New Testament we are informed that Christ is **King of kings. (I Tim 6:15; Rev 17:14; 19:16)**
Rev 19:16 _____

- c. God told Samuel to give them their earthly king but He told him to warn them that such a king does not give, but takes. **(I Sam 8:9-22)**
 - d. Part of the reason for Israel wanting an earthly king was a reasonable concern about the ungodly character of Samuel's sons who would have followed him as Judges in Israel. **(8:1-3)** Although these fears were reasonable, they showed a lack of faith in their King, God himself.
 - e. That Israel would ask for an earthly king was a fulfillment of God's earlier prophecy through Moses. **(Deut 17:14-20)**
- 4. Samuel died during the reign of Saul. (I Sam 25:1)**
 The time of his death was after David's anointing **(I Sam 16:13)** and during the time that David was fugitive from Saul.

SECOND SECTION - SAUL (chs. 8 - 15)

In this section we see the life and ministry of Saul, the first of the kings of Israel.

1. Saul was to be a theocratic king ruling in cooperation with the priests and prophets. A monarch, true, but one who was supposed to rule under the Law of God as written in the book of the "**manner of the kingdom,**" and other rules and proclamations as revealed through the mouth of His prophets from time to time.

This, however, did not come to be until David ascended to the throne after the death of Saul.

2. Saul was a glorious yet tragic figure. He excelled in many areas; and yet that only served to enhance the tragedy of his final end.

3. The three stages of Saul's career.

- a. His early promise. **(chs. 9 -12)**
- b. His decline. **(chs. 13 - 27)**
- c. His final and complete failure. **(chs. 28 - 31)**

4. The lesson of Saul.

- a. When we are saved, we have the abilities and promise of a Saul given to us by God.

Phil 4:13 _____

- b. As time goes on we will be subject to the temptation to decline through "self," exactly as Saul was. Three manifestations of "self" exhibited by Saul were (1) *irreverent presumption* **(ch. 13)**; (2) *rash wilfulness* **(ch. 14)**; and (3) *disobedience and deceit* **(ch. 15)**. And if we fall into those same traps of self, then our fall will be as great and tragic as Saul's was. Ending in self-destruction.

NOTES

Such wrong and catastrophic decisions are many times marked by "**committee meetings**" instead of "**prayer meetings.**" **(8:4)**

Evil sons of Eli (I Sam 2:12-36)- From the story of the destruction of the entire lineage of Eli because of his sons evil deeds we see that sin is a scourge to the entire family. Unrestrained evil in a family brings destruction upon the whole family in one way or another.

- c. If we fall prey to self as Saul did, then we also will come to complete failure. He fell into Satan’s trap and turned aside from God to witchcraft and followed that up by committing suicide. **(chs. 28 & 31)** It is just as bad when we turn aside from God because we too will eventually commit spiritual suicide.

THIRD SECTION - DAVID

(chs. 16 - 31)

In this section we see the early life and ministry of David, who became the greatest king of Israel.

1. He was anointed king by Samuel. (16:1-13)

- a. Contrary to Saul and David’s brother, Eli, David was not tall **(16:6-7)**. In fact, David was a young, ruddy, cute-faced boy. **(:11-12)**
- b. The lesson for us from this is found in **I Cor 1:26-29**.
I Cor 1:27 _____

I Cor 1:29 _____

2. Ascendence to prominence. (I Sam 16:14 -17)

In chapter 17 we find the story of David and Goliath.

3. David was promoted by Saul, married to his daughter, and then condemned to death by Saul. (ch. 18-19)

We also find in chapter 18 the beginning of the great friendship between David and Jonathan, Saul’s son, whom God used to save David’s life.

4. David in exile. (19:18 - ch. 30)

5. The suicide of Saul, David’s king and enemy. (ch. 31)

Included here is not only the death of Saul but also the death of Saul’s sons, including Jonathan whom David loved.

6. The lesson for us in the story of David is that we should do good to our enemies, as David did to Saul; respect God’s anointed, as David did Saul; and let God control the course of things, including taking care of us and taking out our enemies.

Never forget, God is in control. If David had continued with Saul as one of his highest leaders, he would doubtless have died with Saul in Gilboa as did Saul’s sons and much of the army of Israel. Instead, God had placed David in a place of safety. It had many times seemed that the place of safety was instead a place of great peril; and yet God preserved David through the perils and through them guided David away from sure destruction at the side of Saul.

Ro 12:19 _____

Ro 8:28 _____

NOTES

David was also known as the *“sweet psalmist of Israel.”*

The lineage of Christ- According to **Matthew ch. 1**, David was a forefather of Jesus Christ.

The throne of David- Jesus is heir to the throne of David. **(Lk 1:32)**

NOTES

REVIEW-

1. Who are the three main characters of I Samuel that give us the three main divisions of the book- in order of their appearance?
2. What is the Transition that begins in this book?
Transition from the _____ to the _____?
3. Beginning here in I Samuel and continuing on through II Chronicles we have the record of the rise and fall of what?
4. What new office is instituted in I Samuel?
5. The constitution of the monarchy, written by Samuel (I Sam 10:25) is called the book of the what?
6. What is the central message of I Samuel?
7. Who was the last Judge of Israel?
8. Who was the first king of Israel?
9. God had Samuel anoint David as the next king over Israel but what man set him up in a place of prominence in the kingdom?
10. In the story of David, do we learn that we should do good or evil to our enemies?
11. In David's story did, we learn that we should or should not ever touch God's anointed?

**HOMEWORK ASSIGNMENT**

Read II Samuel.

Review the section on I Samuel.

Be here next week with your Bible and your notebook.

Lesson Ten

II SAMUEL

The Forty Year Reign of David

Introduction: We now come to the reign of the greatest king of Israel, David. David reigned forty years, from age thirty (**II Sam 5:4**) until age seventy; and was called a man after God's own heart. (**I Sam 13:14; Acts 13:22**)

Authorship- As we said, God is the author; but, the earthly writer of **II Samuel** is tied in with **I Samuel**. We are not positive who wrote these two books; but one of the older views is that Samuel wrote **chs. 1 - 24** of **I Samuel** and that two of the prophets during the time of David wrote the remainder of **I & II Samuel**. These two prophets named as co-writers were Nathan and Gad. This theory is based upon **II Chr 29:29**.

Central story- The forty year reign of David.

Division of the book-

The book of **II Samuel** can be divided into two equal halves:

- I. The Triumphs of David. (chs. 1-12)**
- II. The Troubles of David. (chs. 13-24)**

The transition from triumph to troubles- In **ch. 11** we find the thing that transformed David's reign from one of triumph to one of troubles. That act was **SIN!** This is the **central spiritual message** of **II Samuel**- sin will change a life of triumph to one of troubles.

FIRST SECTION THE TRIUMPHS OF DAVID (chs. 1 - 12)

1. David reigned first over Judah in Hebron. (chs. 1-4)

Hebron was the ancient city of Abraham and the capitol of Judah.

- a. One of the most touching passages of scripture is the lamentation made by David over Saul and Jonathan. (**ch. 1**)
- b. Our lesson in **1:13-16** is that no one is to touch God's anointed, not even another anointed of God. David could have taken Saul's life several times but would not. When the Amalekite testified that he had slain God's anointed, Saul, then David pronounced God's judgment, "... **fall upon him... smote him that he died... thy blood be upon thy head...**" (**1:15-16**)
- c. David only went as far as God would allow; no more no less. He did not try to advance by force of arms but by the word and power of the Lord. (**ch. 2:1-3**)
- d. There followed a long war between David and the heirs of the house of Saul. (**ch. 2-4**)

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NOTES

2. Israel eventually asked David to rule over them also. (chs. 5-12)

They named 3 ways in which he had the right of kingship. These 3 things not only showed his right to rule but it also showed the reasons why they should submit and why he should deal kindly with them. **(5:1-2)**

- a. His kinship with them.
- b. His proven merit as a leader.
- c. His direct appointment by God as shepherd and captain.

Act as a shepherd, **“feed my people” (:2)** was applying to David what later turned into a technical term for rulers of the people- a pastor. **(Jer 3:15)** In Ezekiel a curse was directed at those pastors (rulers) who cared not for the flock but rather ravaged them. **(Ezekiel ch. 34)** Applied to David it reminded him of his divine appointment and duty to treat them kindly and to protect and care for them.

3. David was the first to make Jerusalem his capital.

At that time the city was name Jebus. **(I Chr 11:4)** From this time on it was to be called “the city of David.” Thus Jerusalem became the center of political power in united Israel. Later, also under David, it would also become the center of Jehovah worship for the nation.

4. David conceived the Temple. (II Sam 7:1-3)

5. The Davidic covenant. (7:11-16)

- a. God made a covenant with David with three important truths.

(1) Divine confirmation of the throne in Israel.

In Saul, God had yielded to the request of the people.

In David, God gave His divine sanction.

(2) Divine confirmation of the perpetuity of the Davidic dynasty.

(3) Fulfillment in Christ, of the seed of David.

The three-fold repetition that the line and kingdom of David would last forever can only have its fulfillment in Christ. **(Ps 45:6; 89:3-4; 132:11; Is 9:6-7; Heb 1:8)**

Is 9:7 _____

Heb 1:8 _____

- b. The Davidic covenant, like the Abrahamic covenant before it, was an unconditional covenant.

A promise of punishment of the immediate seed, Solomon and following generations, is in verse **:14-15**; but, in verse **:16** is the promise of the eventual seed, Christ.

NOTES

The blind and the lame- (I Sam 5:6-8) was speaking of the gods of the Jabusites that were **“hated of David’s soul.”**

- c. The Davidic covenant was the fourth step in the development of the prophecy of the Messiah to come.

DEVELOPMENT OF THE MESSIANIC PROPHECY

- I.** The promise to **THE RACE** in Adam through *the seed of the woman*. (**Gen 3:15**)
- II.** Through **ONE NATION** of the race, Israel, through *the seed* of Abraham. (**Gen 22:18**)
- III.** Through **ONE TRIBE** of that nation, Judah, through Jacob. (**Gen 49:10**)
- IV.** Through **ONE FAMILY**, the family of David. (**II Sam 7:11-16**)

FULFILLMENT OF THE PROPHECY

- V.** Fulfillment in **ONE PERSON**, Christ. (**Is 9:6-7; Gal 3:16**)

6. David the conquering warrior. (chs. 8-10)

In these chapters we see David at the height of his reign.

7. David the vanquished sinner that was forgiven.

(chs. 11-12)

- a.** In **ch. 11** we see the determining factor in the life of David that turned his life from triumph to troubles- SIN!

David's sin was three-fold: adultery with Bathsheba, attempted deception and manipulation to cover his sin, and the murder of Uriah, Bathsheba's husband.

- b.** From **chs. 11 & 12** we can learn several important lessons.

- (1) Sin can turn a life from triumph to troubles.

You will suffer the consequences of your actions.

Gal 6:7 _____

In **II Sam 12:9** David's sin was found out and the consequences pronounced. He stole a man's wife by the sword and God's judgment was, therefore, that the sword would never depart from David's house. And **12:9** tells us that God's judgment would come from evil done from within David's own house (family.)

- (2) Sin is seldom singular. Attempting to cover it up is another sin and that usually leads to even worse sins. One sin leads to another, which then leads to another, and then to another, etc.; and in the end it will all be found out.

Num 32:23b

... and be sure your sin _____.

- (3) Even a man after God's own heart is susceptible to sin in a moment of weakness.
- (4) Those who have not fallen can learn caution from this story.
- (5) Those who have fallen can learn there is hope of restoration from this story.

NOTES

8. Catastrophic sin's progression, results, and remedy.

From the story of David we can easily see that catastrophic sin is not so much an isolated incident as it is a process from which there is only one escape.

THE PROCESS OF CATASTROPHIC SIN**I. Letting down your guard.**

David's sin was during his time of ease and prosperity.

II. Succumbing to the general attitude of feeding the flesh.

David had accumulated many wives (**II Sam 5:13**) which was forbidden to the kings of Israel. (**Deut 17:17**)

III. Letting down of your standards.

David knew that he should have been out to battle with his soldiers; instead, he stayed home which was a letting down of the standards of the kings. (**II Sam 11:1**)

IV. Not turning away from temptation but following after it.

David should have immediately turned away and went to the Lord in prayer about this temptation that he fully knew he was susceptible to. But, instead of turning away from it, he sought after it and that was the turning point when his life turned from triumph to tragedy. (**ch. 11**)

Ro 13:14 _____

V. Trying to cover it up.

David immediately tried to cover up his sin with Bathsheba with deception and manipulation; i.e., more sins.

VI. Succumbing to the downward spiral of sinning.

In the process of covering up the first sin, David concocted sinful schemes and manipulations that spiraled downward to the eventual commission of an even worse sin, murder, into which he drew many others such as Joab and the soldiers at the battle where Uriah died.

VII. The results of sin.

This downward spiral not only was catastrophic for David but it also drew in the innocent who suffered because of his sin. Uriah was murdered, some of the soldiers with Uriah also died in the plot, and the son conceived in David's sin with Bathsheba died. Eventually other of David's sons and soldiers died also. Truly the wages of sin is death.

VIII. The remedy for sin.

Once sin is committed, the only way to prevent it becoming catastrophic is to confess it, repent of it, and make restitution if possible.

I Jn 1:9 _____

NOTES

**SECOND SECTION
THE TROUBLES OF DAVID
(II Samuel chs. 13 - 24)**

In fulfillment of God's judgment, many years of suffering came upon David from within his own family.

1. The sins of David were reflected in his sons. (ch. 13)

David's sin began with sexual sin and escalated to murder; and in **ch. 13** his own son Amnon commits sexual sins (incest and rape of his sister) and is subsequently murdered by his own brother, another one of David's sons named Absalom, who accomplished the murder through deception and manipulation exactly as his father had done before him. Thus all three elements of David's sin, sex, deception and manipulation, and murder, were the elements of this story of Amnon, Tamar, and Absalom, David's children. This echo of David's sin by his own sons could not have been seen as just coincidence by a man of David's intelligence.

2. The sword of evil from within David's own house. (chs. 15-18)

These chapters concern the rebellion of David's son, Absalom, who makes an unsuccessful bid for David's throne. He is killed and David mourns for his son. **(18:9-33)**

3. David returns to Jerusalem. (ch. 19)

4. The remaining days of David. (chs. 20-24)

- a. Rebellion under Sheba. **(ch. 20)**
- b. Famine and the deception by the Gibeonites. Also further war with the Philistines in which the four giant brothers from Gath were slain. **(ch. 21)**
- c. The remaining portions of the book are filled with David's psalm **(ch. 22)** his testament and the role of his mighty men **(ch. 23)** and his numbering of Israel that brought a plague upon the land. **(ch. 24)**

5. The purchase of the threshingfloor of Araunah.

This piece of land was where Abraham offered Isaac 400 years earlier and it would eventually become the site of Solomon's Temple.

REVIEW-

1. What is the central story of II Samuel?
2. What brings about the transition from triumph to troubles for David in II Samuel ch. 11 and for us today? (This is the central spiritual message of II Samuel.)



HOMEWORK ASSIGNMENT

Read I & II Kings.
Review the section on II Samuel.
Be here next week with your Bible and your notebook.

NOTES

A mother's love- One of the most tender stories of a mother's love is found in **II Sam 21:1-14**.

Lesson Eleven

I & II KINGS

From Kingdom to Captivity

Introduction: I & II Kings were originally one book and tells a story spanning more than 400 years. The story begins with the Solomon's ascension to the throne and moves from there to the divided kingdom and ends with the destruction of Jerusalem and the carrying away of Judah into Babylon.

Authorship- God is the author, of course, and Jewish tradition (The Talmud, Baba Bathra, f. 15. 1) holds that the earthly writer was Jeremiah and there is no reason to believe that is not true.

Purpose- The purpose of **I & II Kings** is to give a **history of the kings of the nation in relation to God**, not in relation to their subjects or other nations.

I KINGS

Division of the Kingdom

Central message- Disobedience brought division.

Solomon disobeyed God and, because of that, God promised that after Solomon the kingdom would be rent in two. **(11:11)**

The divisions of I Kings-

I. Solomon's Glorious Reign. (chs. 1-11)

II. The Divided Kingdom. (chs. 12-22)

Part One covers the 40 years of Solomon's reign and Part Two covers the first 80 years of the divided kingdom.

Type of Christ-

David typifies Christ during His Millennial Reign over regathered Israel.

Solomon typifies Christ reigning in the Eternal Kingdom after the Millennium.

FIRST SECTION

SOLOMON'S GLORIOUS REIGN

(I Kings chs. 1-11)

1. Solomon ascends to the throne. (ch. 1)
2. David gives Solomon the charge and then dies. (2:1-11)
3. Solomon disposes of aspirants to his throne. (2:12-46)
4. Solomon's wisdom and wealth. (chs 3 & 4)
 - a. We can partake of the wisdom of Solomon.
(cf 3:5 & Mt 7:7 & Jas 1:5)

Mt 7:7 _____

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b. The source of his wisdom is available to us today.

(cf **I Ki 3:9-10 & Jas 1:5**)

Jas 1:5 _____

5. Solomon's building activity. (I Ki chs. 5 - 9)

The most famous projects of Solomon were the first Temple at Jerusalem and his own palace.

a. For those in Christ, the Temple of God is available here on earth today.

I Cor 3:16 _____

b. God's warning to Solomon is also given to us today concerning the Temple. (cf **9:3-9 & I Cor 3:17**)

I Cor 3:17 _____

6. The Golden Age of Solomon. (ch. 10)

7. Solomon's decline and death. (ch. 11)

Solomon's decline was due to unfaithfulness to God in going after strange gods.

a. The channel, his wives- many strange women. (**11:1-3**)

(1) Polygamy was forbidden, especially for rulers, and it is the same today. (cf **I Ki 11:2; Deut 17:17 & I Tim 3:2**)

I Tim 3:2 "A bishop then must be blameless,
the _____."

(2) Marrying outside of the People of God was forbidden by God for Solomon and it is forbidden for us today.

(cf **Deut 7:3 & II Cor 6:14-18**)

II Cor 6:14a "Be ye not unequally yoked together
with _____..."

b. God's warning to Solomon and to us.

The result of polygamy with strange wives was turning from the true God to false gods. (**I Ki 11:4-8**)

c. The result- God's anger and curse. (**11:9-11**)

SECOND SECTION
THE DIVIDED KINGDOM
(I Kings chs. 12-22)

This second segment covers the first 80 years of the divided Kingdom into the kingdom of Israel in the north, with 10 tribes, and the kingdom of Judah in the south, with 2 tribes.

1. Idolatry in the northern kingdom of Israel.

Immediately, king Jeroboam built two golden calves for worship, one in Bethel and one in Dan (**12:28-31**) and made priests out of those who were not of the tribe of Levi.

God's judgment was that Israel would be dispersed among the nations. (**14:15-16**) (This came to pass in **II Ki 17:6**)

2. Evil kings in Judah and Israel.

After the division of the Kingdom, of the first 13 kings, 8 in Israel and 5 in Judah, all were evil except Asa and Jehoshaphat, two kings of Judah.

2. The beginning of the ministry of Elijah. (I Ki chs. 17-22)

a. This prophet was a man of startling physical presence and character. Exhibiting God-inspired courage, faith, and zeal, he single-handedly and in the power of God, challenged the northern kingdom. From the king to the priest, all trembled at his exhibition of the power of God in voice and miracles.

b. He came suddenly like a wind out of Gilead with the thunder of God's Word that stopped the thunder and rain of earth for three years. His ensuing life was a cyclone of God's wonders and proclamations and he was supported and preserved by the miracles of God during his earthly ministry until he finally mounted to heaven in a chariot of fire in a tornado when his ministry was completed!

c. His death is not recorded because he did not die; instead, he was taken by God directly to heaven in a chariot of fire.

He will once again return from heaven to minister here on earth for a brief period.

d. John the Baptist was a temporary fulfillment of the prophecy of **Mal 4:5-7** as spoken by Jesus in **Mt 17:12**; but, the true Elijah shall personally return according to **Mal 4:5-7** and **Mat 17:11**. Many believe that he will be one of the two witnesses of **Rev ch. 11**. Part of the reason is because of the similarities in the miracles mentioned concerning drought.

e. In **ch. 19** we see the calling of Elisha who would be prophet in Elijah's stead after his death.

II KINGS**The Dispersion**

In **I Samuel** we saw the beginnings of the Kingdom of Israel with the *transition* from theocracy to a monarchy. Then in **II Samuel** we saw the rise and reign of David, the greatest king of Israel. **I Kings** told of the glorious reign of Solomon and the story of how he caused the *division* of the kingdom and now **II Kings** will tell us the story of the *dispersion* of the people.

Central message- Wilful sin brings a woeful end.

Central theme- The sin, the fall, and the sending away into captivity of both Israel and Judah.

Divisions of the book-

I. Stories of Israel, the Northern Kingdom. (chs. 1-10)

II. Stories of both Kingdoms. (chs. 11-17)

III. Stories of Judah, the Southern Kingdom. (chs. 18-25)

The two kingdoms compared- We need to fix it clear in our minds that the Northern Kingdom, Israel, was composed of 10 of

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Elisha- The ministry of Elisha, who followed Elijah as prophet after his whirlwind ascent to heaven in a flaming chariot (**II Ki 2:1 & 11**) is found in the first section of **II Kings**. Since this section concerned Israel, then we can remember that Elisha was prophet to Israel.

the tribes; and Judah, the Southern Kingdom, was composed of only two of the tribes, Judah and Benjamin. The northern capital was Samaria and the southern capital was Jerusalem.

1. The Kingdom of Israel.

Israel had 19 kings, all of them declared to be evil except Shallum (who only reigned 1 month **II Ki 15:10-15**), and the kingdom lasted some 250 years under seven different dynasties. Israel was taken into captivity by the Assyrians in 721 B.C. and remain dispersed among the nations to this day.

2. The Kingdom of Judah.

Judah had 20 kings and lasted around 400 years. All of the kings were of the dynasty of David. Judah was consigned by God into the Babylonian Captivity in 587 B.C.

3. Three kings of note.

a. King Hezekiah stands as the brightest shining light since king David. In the long list of evil kings of Judah in the book of **II Kings**, he stands out as a king that turned Judah back to God,. Also, because of him, the Word of the Lord up to that time was rescued from abandoned obscurity and preserved for all of mankind- including us today.

b. King Manasseh, the son of Hezekiah, undid all of the good of his father in the land and caused the people to sin more than the heathen that God had driven out before them.

However, after he was taken captive to Babylon by the king of Assyria (who alone of all the Assyrian kings kept his palace there), Manasseh repented and was forgiven by God and restored to his kingship. (**II Chr ch. 33**) After that, Manasseh followed in the footsteps of his father and followed the Lord and restored as much as he could of the godly things done by his father in Judah.

NOTE: Is this not the greatest encouragement for the worst of sinners. No matter how great your sin, God delights in showing mercy and restoration to the repentant sinner. Not only did Manasseh lead Judah into much sin but he even shed the blood of God's prophet, Isaiah.⁽¹⁵⁾

What an encouragement for us today!

Ro 5:20b "... where sin abounded, _____

"

I Jn 1:9 _____

c. King Josiah led the last gasp of revival in Judah before the carrying away into captivity in Babylon.

Among his deeds were the repair of the Temple and the restoral of the Pentateuch to the people after it had been lost. Also he renewed Jehovah's covenant with the people and repaired the tears in the moral fabric of the nation and led them in the greatest Passover since "the days of the Judges."

NOTES

Alas, the revival was short lived; but it was proof of God's mercy and love that he gave the people this last and absolutely undeserved chance to avoid His righteous judgment.

4. The line of David preserved for Jesus Christ.

All through the books from **I Samuel** to **II Kings** we see one overriding fact- God's faithfulness in preserving David's line in spite of sin, apostasy, murder, intrigue, division, war, and a plethora of man's other devices and failures.

The reason He did so is because God made a covenant with David; and God will keep His promises. And the final heir, the king that will set on David's throne and establish it forever as God promised, will be the eternal king Jesus Christ. (**Lk 1:31-32**)

Lk 1:32b "... and the Lord God shall give unto him _____
_____"

REVIEW-

1. What is the purpose of I & II Kings?
2. I Kings gives the story of the _____ of the Kingdom.
3. II Kings gives the story of the _____ of the two Kingdoms.
4. Name the northern Kingdom.
5. Name the southern Kingdom.
6. Who was the main prophet in I Kings?
7. What was the name of his successor?
8. David and Solomon were types of who?
9. What is the central message of I Kings?
10. What is the central message of II Kings?



HOMEWORK ASSIGNMENT

Read I & II Chronicles.
Review the section on I & II Kings.
Be here next week with your Bible and your notebook.

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Lesson Twelve

I & II CHRONICLES

The House of the Lord

Old Testament Survey

NOTES

Introduction: I & II Chronicles were originally one book. They retell, from a different viewpoint, the story of **I & II Samuel** and **I & II Kings**.

They begin with a genealogy of the nation from Adam to the Babylonian captivity. The line leading to the nation of Judah is the focus of their story as is the Davidic line since that is the line connected with Jerusalem and the Temple.

Authorship- God is the author of the Chronicles and Ezra is believed to have been the earthly writer through whom they were delivered to mankind. The closing verses of the book of II Chronicles are repeated in the opening verses of the book of Ezra. In fact, II Chronicles breaks off right in the middle of Cyrus's decree and is finished in the beginning verses of Ezra. This continuity makes it hard to refute that Ezra was the writer..

Emphasis- The overriding emphasis of I & II Chronicles is **the Temple and matters relating to it**.

Purpose- Why were the Chronicles written? **To restore hope and proper order among the Jews returning from the Babylonian Exile.** King David is gone, the Temple is burned, therefore, the moorings of the people were severed. Both secular and spiritual. In order to restore them, Ezra emphasized, first of all, the past which had led them to the dispersion because of their own apostasy. Then he emphasized that the Davidic line was still with them which gave them hope of the Messiah to come and the Eternal Kingdom that would one day be centered at Jerusalem. Then, thirdly, he emphasized the undeniable presence of God with them- Cyrus, who fulfilled a 200 year old prophecy, and his order for the rebuilding of the Temple. The Temple is to be rebuilt first. Not the Davidic throne, not the city, not any secular symbol, but the symbol of the Divine presence, the Temple. This was the one thing that could reassure the Jews and also show the world that He had singled out the Children of Israel to dwell with them and had given them special promises that He will fulfill. To show this, the Temple must be rebuilt; and it must be first in the thoughts and minds of the people. Thus Chronicles was to remind them of the glory of it and the loss of it because of the apostasy of the people! The story will serve as both an encouragement and a warning.

Relationship- Chronicles is indivisibly united to the books of Ezra, Nehemiah, and Esther.

- | | |
|--------------------------------------|-------------------------------------|
| 1. Chronicles - Retrospection | 3. Nehemiah - Reconstruction |
| 2. Ezra - Restoration | 4. Esther - Preservation |

I CHRONICLES

David and the Temple

Divisions of the book-

- I. Genealogies. (chs. 1-9)**
- II. The Reign of David. (chs 10-29)**

FIRST SECTION GENEALOGIES OF ISRAEL (I Chronicles chs. 1-9)

1. Adam to Jacob. (ch. 1)

The focus is the line of Jacob (Israel) but also includes the line of Esau.

This section gives the place of Israel in world history. Lines other than that of the chosen people are given but brief mention. The divine choice of a certain people is in sight here.

2. Jacob to David. (ch. 2)

Including the line of Caleb.

This section gives the chosen line of Jacob (Israel) down to the greatest king of Israel, David.

3. David to Zedekiah. (ch. 3)

Includes the post-exile to show that the chosen line of David still existed and was unbroken.

4. Tribal genealogies. (chs. 4-8)

This is a review of the genealogies of the tribes and their allotments in the land.

5. Post-exile resettlement. (ch. 9)

SECOND SECTION DAVID'S REIGN (I Chronicles chs. 10-29)

1. The Anointed of the Lord. (chs. 10-12)

Recorded here is the death of Saul whom the Lord slew because of his transgression of not keeping the word of the Lord. The one transgression that is mentioned is Saul's seeking counsel of a witch instead of God. **(I Chr 10:13-14)**

It is to be remembered that Saul was king because of *human* choice; whereas David was king because of *divine* choice. The people had asked for a king and God told Samuel to accede to their request. When their choice, Saul, turned out bad, then God sent Samuel to anoint David as king. **(I Sam 8:9; 16:3 & 16:13)** This shows that God's choice is always the best; and the proof is David, the greatest of the kings of Israel.

2. The Ark of the Lord. (chs. 13-16)

Here is recorded the divine presence of Jehovah realized when David brought the Ark to Jerusalem. This symbolized

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the divine presence with the people and with the Davidic line.

Chapters **15-16** of **I Chronicles** greatly amplify the parallel account in **II Sam 6:12-20** of the ensconement of the Ark in Jerusalem; and **ch. 16** of **I Sam** tells of David's organization of a regular Levitical ministry at Jerusalem.

3. The Covenant of the Lord. (I Chr chs. 17-21)

God chose one nation, Israel, and out of that nation He chose one tribe, Judah; and then out of that one tribe He chose one family, the family of David. Now with that one family He will make a wonderful covenant. **(17:7-15)**

Because of his zeal for a house for God, David received a promise from Him about his own house:

I Chr 17:10 ... I tell thee that _____

And the eventual seed, Jesus Christ, the only seed of David that can have an eternal kingdom, can be found in:

Lk 1:32 _____

Lk 1:33 _____

4. The Temple of the Lord. (chs. 22-29)

In these chapters is seen the extensive preparations that David made for the House of the Lord. These were comprehensive and included not only materials for the building but also preparations for the service of the house- Levites, Priests, singers and porters.

Lesson: Oh that we would be as zealous for the House of God in both its physical establishment and its service.

Ps 69:9; Jn 2:17 ... the _____ of thine _____ hath eaten me up.

Gal 4:18 But [it is] good to be _____ affected in a _____.

II CHRONICLES

Solomon and the Temple
and the Division of the Kingdom

Divisions of the book-

I. Solomon and the Temple. (chs. 1-9)

II. The Kingdom of Judah. (chs. 10-36)

FIRST SECTION

SOLOMON AND THE TEMPLE

(II Chronicles chs. 1-9)

1. Solomon. (ch. 1)

2. Solomon and the Temple. (chs. 2-7)

In this section we see the construction of the Temple by Solomon according to the pattern given to him by his father David. (cf **I Chr 28:11-13**)

3. Solomon's Kingdom. (chs. 8-9)

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The death of David is recorded in **I Chronicles 29:26-30**.

**SECOND SECTION
THE KINGDOM OF JUDAH
AND THE EXILE TO BABYLON
(I Chronicles chs. 10-36)**

1. **Division of the Kingdom into Judah and Israel. (ch. 10)**
2. **Twenty kings of Judah. (11:1-36:13)**
3. **Exile to Babylon. (36:14-21)**
4. **Connection with the book of Ezra. (36:22-23)**

Summary of I & II Chronicles-

I Chronicles tells the story of the people of God, Israel, and the anointed of God, David.

II Chronicles tells the story of the Temple of God and the king that built it, Solomon, and the division of the kingdom ending with the kingdom of Judah being taken into the Babylonian captivity.

I Chronicles tells of the idea and preparation for building the Temple, the House of the Lord.

In **II Chronicles** we see the construction of the House of the Lord.

In **I Chronicles** we see the Kingdom established.

In **II Chronicles** we see the Kingdom divided.

Supreme message of I & II Chronicles-

Obedience brings blessings and disobedience brings disaster.

Gal 6:7 _____

REVIEW-

1. **What is the purpose of I & II Chronicles?**
2. **The Chronicles are indivisibly united to what 3 other books of the Old Testament?**
3. **What was the emphasis of I & II Chronicles?**
4. **What is the supreme message of I & II Chronicles?**
5. **What New Testament scripture makes that point?**
6. **What does that New Testament scripture say?**



HOMEWORK ASSIGNMENT

Read Ezra & Nehemiah.

Review the section on I & II Chronicles.

Be here next week with your Bible and your notebook.

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Lesson Thirteen

EZRA & NEHEMIAH

Restoration and Reconstruction

Introduction: We now come to the books of Ezra and Nehemiah. These two books, which were originally one book, along with Esther which follows them, record God's dealings with The People after their being sent into captivity in Babylon. Ezra and Nehemiah deal with those who returned to Jerusalem and Judea; and Esther deals with those who chose to remain in the land of the captivity.

These two books deal with the remnant that returned to the land. According to the numbers given in the scriptures, the total that returned to the land was a small percentage of The People who were in exile. This is to the shame of those who remained. God had prophesied that He would raise up a king that would decree that the people could return to the land that God had given to them. However, they had not fared so bad in their captivity so the bulk decided to not return to their homeland.

Historical background- After 70 years in captivity, God has given opportunity for The People to return to their homeland with the help of 3 Persian kings, Cyrus, Darius, and Artaxerxes. Under the leadership of 5 godly Jews, Zerubbabel, Joshua, Haggai, Zechariah, and Ezra, the Second Temple is built and proper worship restored in Jerusalem.

Although the book of Ezra spans some eighty years of history, nothing, or almost nothing except one verse, is said about three other Persian kings, Cambyses, Smerdis, and Xerxes, covering a 58 year period under those kings when they tried and failed twice to conquer Greece. During that 58 year period is when the events of the book of Esther take place concerning the Jews who had not chosen to return to the Promised Land.

As Ezra opens, Cyrus the Persian had just accomplished the overthrow of the Neo-Babylonian empire in 539 B.C. and Darius the Mede was appointed by him to rule those territories. In addition, Daniel has been exalted to a place of honor by Darius (**Dan 5:30-6:3**); and, Cyrus issues the order for the restoration of the Jews to the Promised Land to rebuild the House of God.

EZRA

Restoration

Divisions of the book-

I. Return under Zerubbabel. (chs. 1-6)

II. Return under Ezra. (chs. 7-10)

Old Testament Survey

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FIRST SECTION
RETURN UNDER ZERUBBABEL
(Ezra chs. 1-6)

1. The King, Cyrus. (ch. 1)

God had prophesied through Jeremiah that The People would be in captivity in Babylon for 70 years and then be returned to the land. (cf **Ezra 1:1 & Jer 25:11-12; 29:10-11**)

Then, some 200 years before the time of Ezra, God prophesied through Isaiah that king Cyrus would conquer nations and let The People return to the land and rebuild the Temple. Now in the book of Ezra, the children of Israel see the fulfillment of that prophesy. (cf **Ezra 1:1-2 & Is 44:28; 45:1, 13**)

2. The remnant.

According to the numbers given in chapter 2 there were approximately 50,000 that returned under Zerubbabel.

3. The man, Zerubbabel.

A. Zerubbabel is known by 3 names in the book of Ezra:

- 1) Zerubbabel- meaning “descended of Babylon.”
- 2) Sheshbazzar (his Babylonian and Aramaic name)- meaning “worshiper of fire.”
- 3) The Tirshatha- meaning “governor.”

B. He was a direct descendant of David and Matthew traces the lineage all the way to Jesus Christ. (**Mt 1:12**)

4. Stagnation because of opposition.

In **Ezra 4:23** we see a cessation of work on the Temple that lasted for 14 years. Then in **5:1** we see the work re-summed.

Spiritual teaching for us today about opposition:

In the New Testament we see God’s promise to us about opposition.

Mt 16:18 ... upon this rock I will build my church, and

And also in **Matthew ch. 28.**

Mt 28:18-20 And Jesus came and spake unto them, saying, _____ is given unto me in heaven and in earth. Go ye therefore, and _____ all nations, _____ in the name of the Father, and of the Son, and of the Holy Ghost: _____ all things whatsoever I have commanded you: and, lo, _____, [even] unto the end of the world. Amen.

As long as we are carrying out the commandments of God we have His unlimited power (“**all power**”) to overcome all opposition and the “**the gates of hell**” shall not prevail against our attacks against it in His name.

5. The Prophets.

In **Ezra 5:1-6:14** we find the two prophets **Haggai** and **Zechariah**. These men came preaching with such power that the work on the Temple was resumed.

See the books of **Haggai** and **Zechariah** for this strong preaching.

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The Great Assembly- Under Ezra, a council was established. One of the accomplishments of this Great Council was the establishment of the canon of the Old Testament and the institution of the feast of Purim. This Great Council was the supreme Jewish religious and legislative authority that lasted for two centuries.

6. The Temple.

The main purpose for the return of The People to the land was the building of the Temple (**Ezra 1:1-2**) which job was carried out by the remnant. (**6:15**)

7. The interlude.

From the end of **ch. 6** until the beginning of **ch. 7** there was a gap of 60 years. During this time Zerubbabel dies and at the beginning of **ch. 7** Ezra comes to Jerusalem. During this 60 year period is when the book of Esther takes place.

**SECOND SECTION
RETURN UNDER EZRA
(Ezra chs. 7-10)**

1. The leader, Ezra. (ch. 7)**2. The journey to Jerusalem. (ch. 8)**

Approximately 1,500 priests and heads of houses went with Ezra to Jerusalem from Babylon plus an unknown number of wives and children.

3. The great reformation. (chs. 9-10)

The most drastic measure of this reformation of the Nation was the putting away of the heathen wives that various Jews had married. This included the children born of those forbidden marriages. (**10:3**)

Lesson for us today: Under the Law the Jew had to put away their wives that were not of The People. Apparently provision was made for their support and later we find that not all put away their foreign wives.

For us today, we are not under Law but under grace and God warns us not to take unsaved women to be our wives in the first place. This also applies to women taking unsaved husbands. **The main principle** being taught in this portion of Ezra **is separation of God's people from the world.**

II Cor 6:17 _____

However, if a Christian does have an unsaved mate then they are not allowed to put them away as the Jew did under the Law. (**I Cor 7:12-13**)

NEHEMIAH

Reconstructing & Reinstrucing

*Divisions of the book-***I. Reconstructing of the walls. (chs. 1-6)****II. Reinstrucing of The People. (chs. 7-13)****1. Reconstructing of the walls. (Nehemiah chs. 1-6)**

In the first part, Nehemiah comes to Jerusalem, returns to Babylon on business, then returns to Jerusalem after 12-13 years.

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His return is disheartening because the walls were still unfinished and the people had deteriorated and were in “**much reproach.**”

The first order of business is the reconstructing of the walls which was carried out in spite of resistance from within and without. From without, resistance took the forms of scorn, force, and craftiness; and from within it took the forms of physical debris, fear, and greed.

Spiritual lesson of the first half of the book of Nehemiah-

Working & living for God brings resistance and opposition.

I Cor 16:9 _____

II Tim 3:12 _____

2. Reinstrucing of The People. (chs. 7-13)

- a. The People had wandered in their treatment of one another and their relationship with God. In these last chapters of Nehemiah we find the people receiving instruction to bring about religious and civil reform.

The reading and explanation of the Law is requested by the people and carried out in **Nehemiah ch. 8.**

- b. In this segment there are also lists of inhabitants of the land and in **12:27-47** is the account of the dedication of the walls and the organization of the Temple services.
- c. Some final reforms brought about by Nehemiah finish off the book in **ch. 13.**

Spiritual message of the book of Nehemiah- Work for God and the Word of God go together.

Physical work is not enough; we also must have the Word of God. People that truly work for God will seek for understanding of the Word of God. The world will see the results of our physical labour as we work to build something for God; but, understanding the Word of God brings joy to us in our labours.

Practical lesson from Nehemiah- Planning and organization are necessary to effectively carry out the work of God.

SUMMARY- In the book of **Ezra**, Zerubbabel and Ezra had led in the restoration of The People to the land and the restoration of the Temple. However, the walls had not been finished and proper service in the Temple had not yet been restored.

In the book of **Nehemiah** the walls were rebuilt and so was the civil and religious fiber of the people. Under Nehemiah’s reforms much was accomplished through his organizational skills used under God’s guidance.

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NOTES

REVIEW-

1. What two prophets are mentioned as contemporary with Ezra?
2. Ezra/Nehemiah concern The People before, during or after the Babylonian Captivity?
3. What prophet prophesied that Cyrus would authorize the rebuilding of the Temple 200 years before Cyrus was even born?
4. Ezra is primarily the book of the what?
5. Nehemiah is primarily the book of what?
6. What was Nehemiah's purpose for going to Jerusalem?
7. The lesson of the putting away of foreign wives in Ezra chapter 10 is primarily a lesson in what?
8. Are Christians who are under Grace supposed to put away mates who were not of God's People as the Jew did under the Law, or are they to allow their unsaved mates to remain with them in the marriage?
9. The spiritual lesson from the Nehemiah is that:
_____ and _____ for God brings _____
and _____.
10. What is the spiritual message of the book of Nehemiah?
11. What is the practical lesson from the book of Nehemiah?

**HOMEWORK ASSIGNMENT**

Read Esther at least once.
Review the section on Ezra/Nehemiah.
Be here next week with your Bible and
your notebook.

Lesson Fourteen

ESTHER

The Providence of God

Introduction: We now come to the book of Esther. As we have seen, Ezra and Nehemiah had to do with the Remnant that returned to the Promised Land. Those that remained in Persia (old Babylon) far outnumbered those that returned to the homeland; and it is the fate of those that is addressed in the book of Esther.

The place- The story of Esther takes place in the capitol of Persia, Shushan (also known as Susa, the ancient capitol of that country) where king Ahasuerus ruled from his palace.

The book and the woman- The book is named after the orphaned heroine of the story, Esther, who was the cousin of Mordecai, and who was adopted by him. Esther is a Persian name that means “star;” but her Hebrew name was Hadassah (2:7), meaning “myrtle.”

The book concerns events that took place in Persia and chronologically they fit in the early part of the sixty year gap between **Ezra ch. 6** and **Ezra ch. 7**. The events themselves cover a space of about ten years from the Great Feast of Xerxes in 483 B.C. to the Feast of Purim in 473 B.C. Sixteen years after that first Purim, Ezra led his expedition to Jerusalem as recorded in the seventh chapter of **Ezra**.

Central message- The central message of Esther is **the providence of God**. Although the Jews about whom the events are recorded refused to return to the Promised Land, they were still God’s People. They may have been out of His will but they were never out of His hand. He knew beforehand what would befall them so He arranged the details of history to provide for their deliverance and continuance. The definition of providence is: *foresight and the activity arising from it*; and the story of Esther fits that to a “T.” In this story God did not use miracles but events to preserve His People. (To be sure, they were disobedient but they were still His people.) He shows us in Esther that behind the natural workings of the events of mankind is an invisible God who, though many times unnamed (the name of God is not directly mentioned in the book of Esther), is still in control of all things. He does not violate the free-will of man but allows them to make their own choices. Still, His unseen hand is there controlling all things from behind the scenes.

Lesson for us today- **Sometimes God has to protect us from ourselves** and our disobedience even though we don’t deserve it. God had commanded The People to destroy the Amalekites when they came into The Land; but **I Sam ch. 15** tells us that Agag, the Amalekite king, was spared along with others of that nation according to **I Sam chs. 27, 28, & 30**. Because of that the Jews were in danger of being destroyed by a descendant of Agag.

Old Testament Survey

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Purim (The Feast of Lots)- The word is taken from the Akkadian word “pur,” meaning dice, and refers to the “lots” that Haman cast to decide the date for the massacre of the Jewish people. Although it is based upon the feast declared by Mordecai (9:20) it did not become an official fast until the 2nd century B.C. or later when it was sanctioned by the Rabbis. The day before Purim is called the Fast of Esther, commemorating the fast proclaimed by her before going in to plead with King Ahasuerus for the life of The People.

Purim observance- The Jewish observance of Purim is to be a time of extreme joy. However, the custom over the centuries has become extremely ungodly. All Jews, except those with physical problems or an alcohol problem, are expected to get so drunk that they cannot tell the difference between “Cursed is Haman” and “Blessed is Mordecai.”⁽³⁴⁾

God’s foresight prompted action that prevented that destruction from taking place; but, if the people had obeyed God in the first place then there would have been no Haman to try to destroy them some 400 years later and no need of His providential protection.

Outline of the book-

I. Providence’s Preparation. (chs. 1-5)	II. Providence’s Preservation. (chs. 6-10)
Vashti is divorce. (1)	Mordecai is honoured. (6)
Esther becomes Queen. (2)	Haman is executed. (7)
Haman’s plot. (3)	The Jews are avenged. (8)
Mordecai’s cry. (4)	Purim is instituted. (9)
Esther’s strategy. (5)	Mordecai’s advancement. (10)

Types in the book of Esther- There are many types in the book of Esther. We will mention but a few.

1. The Jews of Persia represent the worldly Christian.

Although the Jews that remained in Persia applauded those that returned to The Land to rebuild God’s Temple and the city of Jerusalem and the other cities of Judah, they still remained in the land of the captivity. They preferred the pleasures and plenty of Persia over the current leanness of the Land of Promise. Although the blessings of God were promised they preferred the plenty of sight. The old adage “a bird in the hand is worth two in the bush” is applicable here. It is not scriptural when it concerns obeying God but it absolutely is applicable. Worldly wisdom made it seem that staying in Persia was a smart move; however, that move almost doomed the race to extinction.

This could have been the main reason why the name of God is not directly mentioned in the book of Esther. Although they had turned from Him, He was still faithful to them; but, His name was bound up with those who obeyed not those who disobeyed. The worldly Christians of today want to claim the name Christian but they still want to experience the pleasures of sin for a season. God will not allow His name to be bound up with such ones. They may be saved but they will not inherit the blessing of God. They will never hear the words of **Matthew 25:21 & 23**.

Mt 25:21 _____

(Mt 25:23 is basically just a repeat of 25:21)

2. Haman.

Haman, who plotted the extinction of the Jews in the book of Esther, was a type of “the man of sin,” (**II Thess 2:3**). The man of sin, also known as **Antichrist**, will be the last and worst enemy of God’s People (messianic Jew and gentile Christian) in the last days; exactly as Haman was the worst enemy of God’s people in the book of Esther. Haman is a type of the Antichrist

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in at least eight ways:

a. His name.

Esther called Haman “**wicked.**” (**Esther 5:6**).

And in **II Thess 2:8** Antichrist is called the “**Wicked.**”

b. His power.

In **Esther 3:1-2** Haman is exalted in power above all the princes of the land of Persia. Does that not parallel the power of the beast of the Revelation (**Rev ch. 13; Dan ch. 7**) which receives its power and exaltation to prominence from the dragon? Remember, the dragon is Satan, the devil (**Rev 20:2**) and it is he who gives power to the man of sin. (**II Thess 2:9**)

c. His pride.

Haman boasted to his wife and his friends and supposes that the king will give him the royal apparel and crown of the king and seat him upon the king’s horse and parade him among the people to receive the adulation that rightfully belongs only to the king himself.

Was that not that kind of ungodly pride exactly what Paul spoke of concerning the man of sin in **II Thess 2:4**? “**Who opposeth and exalteth himself above all that is called God...**”

d. His hatred for the Jews.

Haman was the most powerful anti-Semite of his day. He hated the Jews with a consuming hatred that led to his plot to have them utterly exterminated out of the land. He was, so to speak, a fifth century B.C. Hitler. And Antichrist will be the supreme anti-Semite of all time.

e. His plot.

Through political schemes Haman plots his destruction of The People of God; so too will the Antichrist plot their destruction through political means. (**Dan ch. 9**)

f. His doom.

Haman was exalted to power quickly and just as quickly is toppled from power and hanged on his own gallows. This exactly parallels the quick doom of the man of sin who will be quickly destroyed after a short time in power. **II Thess 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:**

g. His number.

The numerical value of Haman’s name in Hebrew letters is **666**. According to **Revelation 13:18**, that is also the number of the man who is called the “**beast**” of the Revelation.

h. In the number of those who perish with him.

It is interesting to note that Haman had 10 sons that were executed with him. (**Esther ch. 9**) So too will the

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Antichrist head a political alliance, the last Gentile government on earth, which will be comprised of 10 “**kings**” that will rule for “**one hour**” and then perish with him. (**Dan ch. 7; Rev ch. 17**)

3. Esther.

The third typology in the book of Esther is Esther herself. Esther is a type of the **Christian Church**.

a. In her parentage.

As Esther sprang from Jewish parents, so the Church sprang from Judaism but in doing so it showed that its parents were dead as her parents were dead. With the emergence of the Church came the fact that the Law was dead and so was the Mosaic economy and society. Therefore, the parents of both Esther and the Church were dead.

b. In her beauty.

As Esther was made by God to be a beautiful virgin who became the Queen by decree, so too is the Church decreed by God to become the beautiful bride of Christ. (**Eph ch. 5**)

c. In her position.

She was taken from obscurity to be the bride of one who was a King of kings, Ahasuerus. Likewise, the Christian Church is taken from obscurity and will become the bride of Jesus Christ, who is the true “**King of kings and Lord of lords.**” (**Rev 19:16**)

d. In her role as intercessor.

She went to the king on the third day, which speaks of resurrection; she was opposed by the law and yet was accepted, which speaks of grace; and she interceded on behalf of the Jews, which speaks of the intercession of the prayers of the saints that intercede for the whole world, including the Jews, during the time of their greatest tribulation. (**Rev 5:8**)

4. Mordecai.

He represents the Jewish remnant that will be preserved during the Great Tribulation.

a. Mordecai would not bow to Haman and neither will the Jewish remnant bow to the beast of the Revelation who was typified by Haman.

b. Mordecai also typifies the Tribulation Jews in his weeping and mourning and fasting as they will do before coming to Christ as their King.

c. Mordecai also typifies the Tribulation Jews in his exaltation. He was exalted above all and so too will the Jews and Jerusalem be exalted above the nations at the Kingdom of Jesus Christ during the Millennial Reign.

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SUMMARY- The book of Esther brings to a close the history of Israel. The remainder of the Old Testament is composed of wisdom and prophecy and the Psalms.

REVIEW-

1. What is the central message of Esther?
2. Esther concern The People before, during or after the Babylonian Captivity?
3. Does Esther tell the story of the remnant who returned to the Promised Land or that of the majority who refused to go back?
4. What is the lesson of the book for us today?
5. Haman is a type of who?
6. Esther herself is a type of what?
7. Is the name of God directly mentioned in the book of Esther?
8. Is God in the book of Esther?

**HOMEWORK ASSIGNMENT**

Read Job.

Review the section on Esther.

Be here next week with your Bible and your notebook.

Lesson Fifteen

JOB

Why Do the Righteous Suffer

Introduction: In the book of Job we find one of the oldest questions in God’s creation. “If God rewards the righteous and punishes the workers of iniquity, then why do the righteous suffer?” This book is God’s answer to that question.

The book- As to when it was written no one knows. Many believe that it is the oldest book in the Bible. Certainly the history that it conveys is from the time of the Patriarchs; but as to the date of its composition, no one knows. Likewise, the earthly penman is also unknown. Matthew Henry believed that Elihu, one of the disputants in the discourses, was the most probable penman.⁽³⁾ Possibly so, but no one knows for sure.

Another question concerns the events of the book. Was there really a man named Job? To be sure, there was; but, even among those that believe he is a historical figure many don’t believe that the poetic dialogue of chapters **3-31** (the bulk of the book) were a matter of reality but were a **“literary creation, not a report of a literal debate.”**⁽¹⁸⁾ This is not true. The debates did take place and the substance of the debates is accurately reported. Did the form of the dialogue just happen to be poetic in form? Not any more likely than that people today would converse in poetry. But, that does not mean that they were a construct rather than a report of actual dialogues. In accord with God’s inspiration in this and many other portions of scripture, the penman was allowed to place the debates in his own words; and this time it was in the form of poetry. Therefore, be assured that the book does report actual dialogues between actual men; in a poetical form, true, but still a report of actual conversations.

The outline of the book-

The book consists of three sections. It is easiest to remember the outline of the book with the number **9**. Like this: **3** sections with the center composed of **3** sets of dialogues between **3** men and Job. There are other smaller sections that don’t fall into this **9** scheme, such as Job’s lamentation in **ch. 3** and the voice of God in **chs. 38-41**; but, by far the bulk of the book does fall within this scheme. Once you learn the general scheme then the exceptions are easier to remember.

PROLOGUE (chs. 1-2)	DIALOGUE (chs. 3-42:6)	EPILOGUE (42:7-17)
Job & Satan	Job’s lamentation (ch. 3)	Job and his friends & family
ALSO - - - -	3 TRIADS (chs. 4-37)	The Voice of God (chs 38-41)

Old Testament Survey

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Job the Gentile- Although Job was probably not a Jew ⁽³⁴⁾, the book is considered the greatest of what the Jew calls the “Wisdom” books ⁽³⁵⁾ and Job himself is considered by them to be a Gentile Prophet.

***The central message of Job-* is blessing through suffering.**

Remember: “Nothing happens in your life but that God brings it or God allows it.” Whatever happens in your life is deemed by God the best thing for you at that time in your life. In Job this is abundantly illustrated. For Job, calamity brought discovery. His “self” was slain and God known; and all of that by trials.

In the New Testament it is summed up by Paul in **Romans**.

Ro 8:28

Lesson for us today- Job did not know the explanation of why he was going through these trials. He was not meant to know. If he had known there would have been no room for faith. That is the lesson for us today- **we are not meant to know why everything happens**. If we knew, we would not have to exercise faith in God; and faith is exactly what God wants us to have. Therefore, He cannot reveal everything to us or His purpose would often times be thwarted by the very fact of that revelation.

All suffering has a purpose according to the counsels of Heaven. The earthly philosophers in the book of Job knew nothing of the dialogue between God and Satan. Nor did they know the blessings that were to come to Job in the end. Therefore, their theorizing and philosophizing that make up the bulk of the book are based on incomplete knowledge of the workings of Heaven and the foreknowledge of God. God knew the beginning and the ending, the three “friends” and even Job himself did not. That is why people who question suffering in the righteous are judging from a basis of incomplete knowledge. Moreover, they are lacking faith in God or, it might be better to say, are refusing to exercise it.

Suffering is in God’s will for some people; and if we knew the beginning and the ending ahead of time we would immediately understand why it happens. Since we don’t know, then let’s continue to exercise faith in a faithful God. That exercise of faith is His object for us and why He doesn’t tell us ahead of time why certain things must happen to us.

I Pet 4:19

Purpose- This book does not try to answer the problem of why there is suffering in this world. That is answered elsewhere in the Bible. The book of Job is only an answer as to why there is suffering in the life of the godly person; i.e., **an answer to “why do the righteous suffer?”** In only that limited context it is a justification of the ways of God to man.

1. Prologue. (chs. 1-2)

- a. Job’s piety in times of plenty. **(Job 1:1-5)**
- b. Satan’s lies and his malignity toward the godly. **(1:6-19)**
- c. Job retains his piety even in adversity. **(1:20-22)**
- d. Satan turns up the heat. **(2:1-8)**

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Job the Gentile- Although Job was probably not a Jew ⁽³⁴⁾, the book is considered the greatest of what the Jew calls the “Wisdom” books ⁽³⁵⁾ and Job himself is considered by them to be a Gentile Prophet.

e. Job's piety in extreme circumstances. (**Job 2:9-13**)

A comforting observation from chapters 1 and 2- Notice that Satan can do ONLY what God allows Him to do and no more than that! (**1:12 & 2:6**) This, once again, is proof that God is always in control.

Remember, **“Nothing happens in your life but that God brings it or God allows it.”** Whatever happens and whenever it happens, God has deemed that it is best for you at that time.

Ro 8:28

2. Dialogue. (Job 3:1 - 42:6)

a. In this section there are three attempts made to resolve the question of the suffering of Job. They are doomed to failure because finite man can only dimly ascertain the plans and the mind of an infinite God. The so-called “friends” of Job base their arguments on experience (Eliphaz), tradition (Bildad), and assumption (Zophar).

b. Finally the fourth man, Elihu, speaks not as the other three, in the spirit of judges, but as a brother. (**33:6**)

Elihu explains, in God's stead and defense, that man, the lesser, has no right to demand explanations from God, the greater. And yet, he explains, God does speak to men and chastises as well; but, such chastisement is always with the purpose of healing and restoration. With such an interpretation it makes it possible for Job to see that his suffering is educational. Job does not need for God to hear his case, as Job demanded earlier, because God already knows Job's case intimately and will deal perfectly, morally, and justly with Job's case.

Elihu then states a higher purpose for Job's suffering. The three before him see suffering as only punishment for sin; whereas he sees it as corrective, moral, and restorative. Suffering is not only the pronouncement of punishment from the mouth of the Supreme Judge but also can be the guidance of the Supreme Shepherd's staff with which He goads and guides the sheep.

Elihu then appeals to Job to effect a change of current attitude. Accept the suffering as not a chastening for past sins but one with a view toward some ultimately good end. What Job needs is humility to realize his impotence and ignorance of God's ultimate purpose for his plight. Also for patient submission to God's will; i.e., allow God to fulfill His plan for Job's good. And finally for Job to exercise faith in the omniscient and absolutely righteous God.

Surely Elihu's speech was more spiritual and truthful than that of his predecessors but it was also incomplete. God used him to give some profound truths and yet Elihu was also ignorant of the scenario in Heaven that precipitated the events of Job's suffering. Therefore, it was necessary for God to speak and complete the lesson.

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That brings us to the last segment of this section.

c. God's voice from the whirlwind. (**Job chs 38-41:6**)

Now the voice of God speaks and silences all of the earthly speakers. God does NOT answer Job's question concerning his suffering. It was not God's purpose to do so. Instead Almighty God compares His power with that of little man. He does so in relation to the earth, the heavens, living creatures, and several special cases.

Thus, the **purpose** for God's allowance of Job's suffering is to bring Job to the **end of self and trust wholly in God**. This is accomplished and Job's submission and repentance are recorded in **42:1-6**.

3. **Epilogue. (42:7-17)**

a. Job is vindicated and the wrath of God is spoken upon his "friends" turned tormenters. (:7-9)

NOTE: Notice that God forgave them because of the prayer of Job, the one who had been the object of their torments. (:8)

b. Job is rewarded two-fold more than he lost. (:9-17)

Typology: Job is a type of Christ in many ways.

1. He was innocent but greatly suffered. (**Heb 4:15**)
2. He was merciful and prayed for his tormenters. (**Lk 23:34**)
Jas 5:11 _____

3. He was rewarded at the end of his suffering. (**Heb 2:7, 9**)
4. He was emptied and humbled before being exalted. (**Phil 2:6-9**)
5. He was persecuted by men and devils and was raised to be an intercessor even for those who had afflicted him.

REVIEW-

1. **What is the central message of Job and what New Testament verse sums it up?**
2. **The purpose of Job is to answer what question?**
3. **What is the lesson of Job for us today?**
4. **Is Satan subject to God's control?**
5. **Job is a type of whom?**
6. **Is there a reward at the end of suffering?**
7. **What was the purpose for God allowing Job to suffer?**
8. **Are dinosaurs mentioned in the book of Job.**



HOMEWORK ASSIGNMENT

Read Psalms.
Review the section on Job.
Be here next week with your Bible and your notebook.

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Dinosaurs- In chapters **40 & 41** are found descriptions of two of the greatest of God's living creatures, Behemoth and Leviathan, two of the dinosaurs that existed before the flood.

Lesson Sixteen

PSALMS

The Prayer & Praise Book of Israel

Introduction: The book of Psalms is one of experience. It comes out of human experience and is an expression of religious experience. No other book of the Bible can relate to the varied daily experiences of man as well as the Psalms as they relay the widest possible range of human emotions poured out to God..

A collection of collections it can be divided into five sections and, thus, some view it as a **“poetic Pentateuch.”**⁽¹⁵⁾ It has been commented that “It is the five-fold book of the congregation to Jehovah, as the Law is the fivefold book of Jehovah to the congregation.”^(op cit) This collection was written and compiled over a period of five hundred to a thousand years.

According to the Midrash (a collection of ancient Jewish commentaries) the five divisions of the Psalms were made to correspond to the five books of the Law. A rough division of the book can be seen here. (Remember, there are a few in each section that are ascribed to other writers, so this fivefold division is merely a rough one as far as the “Author.”)

GROUP	(Main) AUTHOR	CORRESPONDS WITH
I. 1-41	David	Genesis
II. 42-72	David	Exodus
III. 73-89	Asaph	Leviticus
IV. 90-106	Anonymous	Numbers
V. 107-150	Part David & part Anonymous	Deuteronomy

The title “Psalms”: Comes to us by way of the Septuagint and means **“Songs to the accompaniment of a stringed instrument.”** This was the common name for it by the time of Jesus.

Spiritual value: The great spiritual value of the book is that **it provides guidance for our emotions and feelings** exactly as the rest of the Scriptures provide for our faith and actions.

Spiritual message: Praise through prayer. Over and over again we see lamentation and sighing turned to singing and praise through prayer.

Collators: The collators of the various groups are: Solomon, group I.; Korahite Levites, group II.; Hezekiah, group III.; Ezra, group IV.; and Nehemiah, group V. (Accepting a 500 year span for the writing of the Psalms.)

The names of God: In the Psalms we see several names of God associated with two specific groups, both of them Davidic:

- Group I.** 272 uses of **“Yahweh”** comp. with 15 **“Elohim”**
- Group II.** 208 uses of **“Elohim”** comp. with 48 **“Yahweh”**

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Name: The common Hebrew name for the book is “T^ehillim” meaning “Praises,” with the inference of the use of stringed instruments.

NOTE: It has long been a puzzle why some of the superscriptions seem to have little or nothing to do with the verse to which they are attached. The reason for this has remained undiscovered until recently when it was suggested that they are not always “super”scriptions to the following Psalm but a “sub”scription to the preceding one; and sometimes it is both; half subscription and half superscription. Remember, the superscriptions in your Bible were most likely in the original text but we must remember that the original Psalms had no divisions between them whatsoever. The divisions came later and the attachment of the superscriptions was decided upon. Investigation into their misplacement might be a good course of study for the more serious student.

Themes: The themes of the Psalms are too varied to list; however, five dominant and recurring themes are:

- 1. Realization.**
Of God's presence.
- 2. Recognition.**
Of a need for thanksgiving.
- 3. Personal.**
Communion with God.
- 4. Remembrance.**
Of God's place in history.
- 5. Deliverance.**
From the enemies of God and His people, both collectively and individually.

Authority of the Psalms: Jesus, as we stated earlier, gave His personal stamp of authority to the Psalms:

Lk 24:44 "... written in the _____ concerning me."

Also, the Psalms are quoted more in the New Testament than any other book of the Old. And it is interesting to note that most of the quotations are along prophetic lines.

In the prophetic Psalms three main themes are covered:

- a. Christ's humiliation and exaltation.
- b. The Sorrows and eventual deliverance of Israel.
- c. The future blessing of all nations through Israel's reigning Messiah.

SEVERAL TYPES OF PSALMS WE WILL CONSIDER

It is impossible because of time and space constraints to consider all of the various types of Psalms in this study, so we will concentrate on a few of the better known ones.

1. The Messianic Psalms.

These Psalms are the best known prophetic Psalms; in fact, there are more prophecies concerning Messiah, Jesus Christ, to be found in the Psalms than in any other book of the Bible including what are commonly called the prophetic books such as Isaiah.

The principal Messianic Psalms are: **2, 8, 16, 22 - 24, 40, 41, 45, 48, 49, 72, 87, 89, 102, 110, & 118.** These, along with others, give us Christ's birth, betrayal, agony, death, resurrection, ascension, 2nd Coming, and Millennial reign.

- a. Christ's cross foretold in the Messianic Psalms. (**Ps 22**)

(1) Compare the following two verses:

Ps 22:1 "My God, my God, why hast thou forsaken me..."

Mt 27:46 **And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, _____?"**

- (2) Compare **Ps 22:8** with the words spoken in derision in **Mt 27:43** by the chief priests, scribes, elders, and the two thieves crucified with the Lord.

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Ps 22:8 He trusted on the LORD [that] he would deliver him: let him deliver him, seeing he delighted in him.

Mt 27:43 _____

(3) Also compare **Ps 22:16 & 18** with **Mt 27:35**.

Ps 22:18 _____

Mt 27:35 _____

That the words in **Ps 22** were not just statements made by David but rather the Lord himself speaking through David can be seen by the fact that this type of Crucifixion was not known during the time of David but was introduced by the Romans hundreds of years later. Also, there is no record of David ever undergoing the extremes spoken of that so graphically portray the mechanics and agonies peculiar only to crucifixion. Nor is there a record of anyone deriding David in exactly the same way that the Lord was derided on the cross; nor was the parting of the garments and casting of lots for the vesture ever mentioned concerning David. Nay, only in Christ, not in David, did these things have their fulfillment.

b. The Messianic Psalms witness of Christ in various ways.

It was seen that Solomon, as we studied in **II Sam 7**, was only the immediate fulfillment of the Davidic covenant that would have its ultimate fulfillment in Christ, the eternal son of David. So too, the events described in **Ps 72** can ultimately only have their fulfillment in Christ's reign.

Characteristics of His reign:

- (1) Its character: "**righteousness.**" (**Ps 72:1-7**)
- (2) Its extent: "**unto the ends of the earth.**" (:8-11)
- (3) Its prosperity: "**flourish.**" (:16)
- (4) Its duration: "**for ever... as long as the sun.**" (:17)
- (5) Its dominion: "**all nations.**" (:17)

c. A varied witness to Christ is found in the Messianic Psalms.

(1) His person.

As the Son of God. (**Ps 2:7; 45:6, 7; 102:25-27**)

As the Son of man. (**8:4-6; et al**)

As the Son of David. (**89:3, 4, 27, 29**)

(2) His offices.

Prophet. (**22:22, 25; 40:9, 10**)

Remember, a prophet is one who speaks for God.

Priest. (**110:4**)

King. (**Ps 2; 24; et al**)

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Judas Iscariot: It is interesting to note that the Psalms are even quoted in the New Testament in connection with the arch betrayer, Judas.

Compare **Acts 1:20** with **Ps 69:25 & Ps 109:8**.

(3) His deity.

His deity is stated in **Ps 45:6, 7**, and implied in **102:25-27**. This can be clearly seen in the light of **Heb 1:8-14 & Gen 1:1**.

Ps 102:25 _____

Heb 1:10 _____

Gen 1:1 _____

There is much, much, more in the Messianic Psalms; but these will do to whet your appetite for further study.

2. The 22nd, 23rd, and 24th, Psalm group.

No other piece of divinely inspired Scripture nor any piece of human conceived literature has given comfort to such a vast multitude of all races and times as the **23rd Psalm**.

We will not, however, study it by itself at this time but we will study it in connection with the Psalms preceding and following it. These three, **Ps 22, 23, & 24**, form a group addressing Christ in three roles and in three time spans. In addition they correspond exactly with three New Testament references to the Lord Jesus Christ in His role as Shepherd..

The following chart will illustrate these for you:

Psalm 22	Psalm 23	Psalm 24
Suffering Saviour	Living Shepherd	Exalted Sovereign
The Cross	The Crook	The Crown
Good Shepherd	Great Shepherd	Chief Shepherd
(John 10:1-18)	(Heb 13:20-21)	(I Pet 5:4)
Past	Present	Future

3. The Messianic reign.

Although **Psalms 46-48** are not usually included in the Messianic Psalms, still we can see the Messianic reign clearly foretold in them.

Psalm 46	Psalm 47	Psalm 48
Coming of the Kingdom	Extent of the Kingdom	Center of the Kingdom
Tribulation/desolation	“all the earth”	Zion “city of our God”
(Mt ch. 24)	(Mt ch. 25)	Rev ch. 21

4. The Imprecatory (cursing) Psalms.

For some reason these Psalms have caused much perplexity down through the centuries. There are 7 such Psalms. In addition there are 14 passages in other Psalms where such cursings are voiced. They have even caused some to question the inspiration of the Scriptures because of their seemingly

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objectionable nature. However, if we examine several passages we can clear up the whole matter and reconcile all human objections with both divine inspiration and guidance given in these Psalms.

a. The rule of “first mention.”

All teachings on any subject are subject to the first mention of that subject in the Scriptures. That first mention is the key to all scriptures following it on that subject. Let us use this “key.” The very first imprecatory verse is **Ps 5:10**.

Ps 5:10 _____

It is obvious that the transgressors being cursed are those in “**rebellion against thee**” with “**thee**” meaning God himself. Therefore, it is obvious that the key given here is that the imprecation (cursing) is of doers of wickedness as a group and not any one particular person.

b. God’s enemies are to be our enemies.

This is crystalized in **Ps 139:19-22**. We are to hate the enemies of God as a group and count them as our enemies because they are the enemies of our God. Therefore, the imprecatory Psalms are an expression of the accord of our spirit with the Spirit of our God that demands judgment upon the enemies of God.

c. The prophetic element in the imprecatory Psalms.

This settles forever the question of their inspiration for prophecy is God’s seal upon them. One such prophetic element can be seen in comparing the words of **Ps 137:8-9** with those of **Rev ch. 18**. Further prophecies will be addressed in the next segment.

d. The final objection to the imprecatory Psalms was that they contradict the spirit of the New Testament; that the Lord could never utter words of such carnage and pain as are spoken in the imprecatory Messianic Psalms.

And yet who but the Lord uttered the words of retribution in **Lk 19:22** when He said to “**slay them before me**” speaking of those who would not yield to His sovereign reign? And who spoke the words of **Mt 25:41** “**Depart from me, ye cursed, into everlasting fire...**” but the Lord himself prophesying of the future punishment of the wicked.

It is obvious that it is not the imprecatory Psalms that are offensive, it is the objections. To object to the righteous punishment of unrepentant evil-doers is to deny the basic premise that “**whatsoever a man soweth, that shall he also reap.**” (**Gal 6:7**) To deny the righteousness of God’s punishment upon them is to confuse “forgiveness,” which is a biblical precept, with “condoning,” which is, of

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course, not. We are to hate the unrepentant enemies of God as He hates them. (Of course He holds out forgiveness to them at the same time that He promises judgment.) Our Lord Jesus Christ gave us the example of forgiveness, but, He also gave us the example of proclaiming God’s just retribution upon those who refuse to repent.

5. The 119th Psalm.

We cannot leave our overview of the Psalms without mentioning the longest chapter of the Bible, the **119th Psalm**.

This Psalm consists of 22 sections consisting of 8 verses each. Each of these sections begins with one of the 22 letters of the Hebrew alphabet, given in their proper order.

What is the sole subject of the 119th Psalm: -

The subject is one throughout, **the Word of God** in its many facets and parts. In it we find God’s Law to the Jew, His precepts, His statutes, His commandments, His way, and His testimonies. In it we find God’s express Word, His sayings declaring to us the mind of God; and Christ, the eternal essential Word of God. His judgements, His righteousness as a rule and a standard, and His truth and faithfulness. It reveals the heart of God to man.^(15, 21, 42)

The profitableness of the Word of God from the 119th Psalm

The students of Christian Schools use portions of the following two verses as part of their “Pledge of Allegiance to the Bible;” you should memorize them in their entirety.

Ps 119:11 _____

Ps 119:105 _____

CONCLUSION: The book of Psalms, in the words of Matthew Henry, “... **brings us into the sanctuary, draws is off from converse with the politicians, philosophers, or disputers of the world, and directs us into communion with God, lifting up and letting out our hearts towards Him. Thus may we be in the mount with God.**”

REVIEW-

1. The Psalms have been called a “Poetic _____.”
2. What does the title “Psalms” mean?
3. What is the spiritual value of the book of Psalms?
4. What is the spiritual message of the Psalms?
5. The Messianic Psalms refer to what person?
6. What does “Imprecatory” mean?
7. What is the longest chapter of Psalms and of the Bible?
8. Quote Psalms 119:11 & 105.



HOMEWORK ASSIGNMENT

**Read Proverbs, Ecclesiastes, & Song of Solomon.
Review the section on Psalms.
Be here next week with your Bible and your notebook.**

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Lesson Seventeen

PROVERBS, ECCLESIASTES, SONG OF SOLOMON

Introduction: We will now consider these three rather short books in one lesson. These three finish the portion of the Bible that began with the book of Psalms, and together comprise what was designated “The Psalms” by the Lord Jesus Christ.

Authorship: It is beyond doubt that the bulk of Proverbs was written by Solomon as were Ecclesiastes and Song of Solomon. Many believe that Song of Solomon, also called Canticles, was written when he was young; Proverbs in his middle years and Ecclesiastes in his waning years.

Transition: Up to the point of Song of Solomon, most of the penmen were men of some worldly status. From this point on, however, most will be men of low esteem in the world. The job of giving the Law was generally given to the mighty and esteemed; the evangelizing of the world was given to the weak and lowly. The common man if you will.

I Cor 1:26 _____

I Cor 1:27 _____

The earthly penmen to this point were such as Moses and Joshua, Samuel and David, and now Solomon. After this they will be men such as Isaiah and Jeremiah, Joel and Amos, and, in the New Testament, a bunch of fishermen. There are exceptions but very few. As in the words of God through Paul, “**not many.**”

PROVERBS THE BOOK OF PRACTICAL WISDOM

Introduction: As the Psalms were to our devotional life, so the Proverbs are to our practical life. Proverbs has been called “... **laws from heaven for life on earth.**”⁽¹⁵⁾

Definition of a Proverb: *A brief, pithy saying⁽³⁸⁾ short sentences, which contain their whole design within themselves and are not connected with one another.*⁽³⁾ The easiest definition to remember would be something like “**a lot of truth or counsel in a short sentence.**”

Arrangement of the book: The book of Proverbs contains more than just what we would call proverbs today. The Hebrews had a somewhat different definition and included other than the short

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sayings that we call proverbs today. To them, even long segmented sections comprised of groups, some long and some short, arranged around basically a single subject, such as **chs. 1-9**, all concerning wisdom, were included as proverbs.

A short outline of the book.

SECTION I. (chs. 1-9)	SECTION II. (chs. 10-24)	SECTION III. (chs. 25-31)
Solomon's book of Wisdom	The Proverbs of Solomon (short proverbs)	Solomon & others (Solomon, Agur & a Mother)

The central message: If we were to condense the book of Proverbs to one central message it would have to be, **the practical wisdom of God.**

1. The wisdom of God.

The wisdom of the New Testament Christian is Christ.

I Cor 1:30 _____

The wisdom of God is available to us today in two ways:

- a. Through reading of the Word of God, proverbs included.
- b. Through tapping the same source that Solomon tapped.
 The source of Solomon's wisdom, God, is the same source that is still available to us today. All we have to do is ask.

Jas 1:5 _____

2. The structure of a proverb.

There are three main types of proverbs.

- a. Contrastive.
 This is the most common type and is known by the striking contrast of the two "members" joined commonly by the word "but." Chapters **10-15** are predominantly this type. **Pr 10:27** is a good example. Note the contrast.
10:27 _____

- b. Completive.
 In this type of Proverb the second "member" agrees with the first and carries it to completion. "And" is the common connector.
16:3 _____

- c. Comparative.
 This type makes a striking comparison between the two members. "Than" is a common connector between them.
15:16 _____

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3. How to read the Proverbs.

They are meant to be read lingeringly, not rushed. Read a few and meditate on the truths presented. Let them sink into your mind and soul as pearls of wisdom for your life.

4. Two better known sections of the Proverbs.

a. Seven things which God hates. (Pr 6:16-19)

b. The virtuous woman. (31:10-31)

In this segment we are told that she is a **good woman, a good wife, a good mother, and a good neighbor.**

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ECCLESIASTES

THE PREACHER

Introduction: The title is from the Latin form of a word that means “preacher” in Greek.

Author and the thrust of the book: The book is a sermon from the “preacher” and the author was obviously King Solomon.

Ecc 1:1 _____

The purpose of the book: It is written to show that **human wisdom and earthly gain are nothing in themselves.** Apart from God, they lead only to dissatisfaction and emptiness.

The theme of the book is the text of the sermon: “... vanity of vanities, all is vanity.”

1:2 _____

The question: What is the profit of natural labours.

1:3 _____

This sets the tone for the book which is, “**the quest of the natural man for the chief good.**”

Outline of the book: This shows the progression of how “the Preacher” sought for the chief good.

- I. BY PERSONAL EXPERIMENT (chs. 1-2)**
- II. BY GENERAL OBSERVATION (chs. 3-5)**
- III. PRACTICAL MORALITY (chs. 6-8)**
- IV. REVIEW AND CONCLUSION (chs. 9-12)**

1. The ten “vanities” of Ecclesiastes.

Ecc. 2 - the 3 vanities of:

- human wisdom (:15-16)**
- human labor (:19-21)**
- human purpose (:26)**

Ecl. ch. 4 - the 3 vanities of**human envy (:4)****human greed (:7)****human fame (:16)****5:10 the vanity of earthly wealth****6:9 - the vanity of human coveting****7:6 - the vanity of human frivolity****8:10, 14 - the vanity of human recognition****2. Spiritual admonition:****Ecc 12:13** _____
_____**12:14** _____
_____**3. New Testament parallel.****Col 3:2** _____

SONG OF SOLOMON

A SONG OF LOVE

Introduction: In the writings of Solomon we have had the Wisdom of God and the vanity of human wisdom. Now, in Song of Solomon we have his marvelous, and probably youthful, composition on the theme of themes- love.

Authorship: The question of authorship has been contested; but, God gives His answer in **Song 1:1** “**The song of songs, which is Solomon’s.**”

Interpretation: Volumes have been written on the interpretation of this short book. Four of the most widely touted theories are: *Naturalistic Theory*; *Allegorical Theory*; *Typical Interpretation*; and the *Dramatic View*. Time and space constraints do not permit going into all of these theories.

The Key to the book: One of the maxims of interpretation is that “scripture interprets scripture;” therefore, it is believed that the key to the Song of Solomon is **Ps 45** which is entitled “A song of loves.” Although Solomon is in sight, the ultimate reference is to Christ as we are told in **Heb 1:8-9** compared with **Ps 45:6-7**. This gives us a key to the right interpretation of Song of Solomon.

Matthew Henry wrote that the book is an “**allegory... a parable... an Epithalamium, or nuptial song, wherein, by the expressions of love between a bridegroom and his bride, are set forth and illustrated the mutual affections that pass between God and a remnant of mankind.**”⁽³⁾ The Jews, for whom it was written, believed that the ideal marriage union

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Song of Solomon is also called **Canticles**.

expressed in the book represented the relationship between God and His People, Israel.

1. The spiritual message.

Since **“all scripture is given by inspiration of God, and is profitable,” (II Tim 3:16)** then this book which spake to Israel must also speak to us. Therefore, the message is that of **such a perfect marriage union is the relationship between Christ and His bride, the church.**

This type of analogy is plainly made in the New Testament in several places.

Eph 5:25 _____

II Cor 11:2 _____

2. Teachings on love.

Five teachings on love are found in this book- *Initial love; faltering love; growing love; transforming love; and mature love.*

3. Applications.

There are two applications of the teachings of this book:

- a. Application to human marriage- the beauty of the union between husband and wife.
- b. Application to the Christ and the Church, His betrothed.

REVIEW-

1. Who wrote Ecclesiastes, Song of Solomon, and the bulk of the book of Proverbs?
2. What is the central message of Proverbs?
3. What is the easiest definition of a Proverb?
4. What does Ecclesiastes mean?
5. What is the theme of Ecclesiastes?
6. Song of Solomon is a song of what?
7. What is the spiritual message of the Song of Solomon?
8. What are the two applications of the teachings of the Song of Solomon?



HOMEWORK ASSIGNMENT

Read Isaiah.
Review the section on Proverbs, Ecclesiastes, & Song of Solomon.
Be here next week with your Bible and your notebook.

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When reading the Song of Solomon we must keep in mind that application of the book to the relationship between Christ and the Church (NT) and the Jewish belief that it represents the relationship between God and His people, Israel, (OT) can easily be carried too far. They are both good applications, but, the intimacy and the explicitness of the sexual relationship expressed in Song of Solomon precludes any exclusive application of it to the relationship between God and the NT Church or between Himself and Israel. Even a cursory examination of the book shows that the main application of Song must be one concerning the godly relationship between a husband and a wife and the intimacy between them- both sexual and otherwise- all of which were instituted by God and approved of by Him and the details are plain to see in the Song of Solomon. God, in His Word, has covered all of the areas of our lives; and Song is His book detailing marriage and the joys of it- including all three areas, body, soul, and spirit.

This three-fold cord tying husband and wife together- union in physical joy (sexual and other physical intimacy), union in soul (expressed emotionally here) and spiritual union (which is seen from God’s inclusion of this book in the Bible as well as from a multitude of other verses that show that the marriage union is blessed of God)- this three-fold cord is not easily broken. Song is God’s way of teaching us that the physical and soul relationships of the three-fold cord are both part of His overall plan for husbands and wives.

Ecc 4:12 _____

Lesson Eighteen

ISAIAH

The Prophet

Introduction: We now come to the final group of Old Testament writings- the prophets. Seventeen in number, they are generally divided into five “major prophets,” and twelve “minor prophets.”

The “major prophets,” especially Isaiah, Jeremiah, Ezekiel, and Daniel, give the framework of Messianic prophecy while the “minor prophets” amplify or, if you will, flesh out those prophecies while conforming to the framework already given.

Authorship: The human author was Isaiah himself. All objections to his authorship are predicated upon disbelief in prophecy. Therefore, they try to move the writing of the book to a later time when the events prophesied took place. This is absolute foolishness. Prophecy exists; and, in fact, fulfilled prophecy is one of the proofs of the inspiration of the book. Therefore, by attributing the book to someone of a later time is to not only deny prophecy but is, in essence, also denying the inspiration of God’s infallible Word.

Isaiah the man: Isaiah was a personage of some note in Jerusalem and, as adviser to King Hezekiah, had access to the royal court. His ministry extended from at least the death of King Uzziah in 740 B.C. until the reign of the idolatrous son of King Hezekiah, Manasseh. After the beginning of the reign of Manasseh, Isaiah restricted his ministry to the written word.

He was probably martyred during Manasseh’s reign.

1. The prophets.

Since we are now addressing the prophets it is necessary to define exactly what “**prophet**” means.

Def. Heb *naw-bee'* a spokesman, speaker, prophet

Def. Gk προφητης, *pro-phay-tace*, is a compound word, προ, *pro*, meaning *before*, and φεμι, *fay-mee'*, meaning *to make known one's thoughts, to declare, to say*

Therefore, “prophet” means **one who speaks for another**. By context we know whether that spokesman is one for God or for some man or some other deity. (comp. **Ex 7:1; Num 12:6; Deut 13:1-5**)

When speaking of the holy prophets, it means one who speaks for God. Sometimes that included God speaking through them concerning the future, sometimes the present, and sometimes the past; but, it always was under the inspiration of the Holy Spirit.

II Pet 1:21

Def. “**moved**,” Gk φερομενοι, *fer-o-men-oi*, to move by bearing; move or, to be conveyed or borne, with the suggestion of force or speed. Upon their willing immersion in and yielding

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NOTE: In the New Testament the name **Isaiah** is **Esaias**.

to the Spirit of God, the prophets could do nothing else but convey the exact words that God wanted them to speak or write. They were born along by the force of the Holy Spirit to unerringly convey God’s exact words to the listener or reader.

Inspiration is like stepping into the irresistible current of a river. Once you have purposely stepped in, you are born wherever the river wants you to go. That is a perfect type of biblical inspiration as experienced by the prophets.

1. Similarities in arrangement between Isaiah and the Bible as a whole.

THE BIBLE	ISAIAH
66 books	66 chapters
divided into 2 sections	divided into 2 sections
39 books & 27 books	39 chs. & 27 chs.
Old Testament - Law	1 st part - Judgment
New Testament - Grace	2 nd part - Comfort

2. Central message.

The central message of the book is that **Jehovah is supreme Ruler and ONLY Saviour.**

The book of Isaiah gives absolute proof of the deity of Christ. (Is 19:20; 43:3, 11; 45: 15, 21; 49:26; 60:16; 63:8 cf Lk 1:47; 2:11; Jn 4:42; Acts 5:31; 13:23; Eph 5:23; Phil 3:20; II Tim 1:10; Ti 1:3, 4; 2:10-13; 3:4-6; II Pet 1:1, 11; 2:20; 3:2, 18 ; I Jn 4:14)

Is 43:3 _____

Is 43:11 _____

II Tim 1:10 _____

It is obvious from the scriptures in Isaiah that ONLY GOD is the Saviour. It is also obvious in the New Testament scriptures that JESUS CHRIST is the Saviour. Therefore, if Christ is not God then the New Testament is a lie and we are all on our way to Hell. But, Praise God, Christ is God, the New Testament is true, and we are on our way to Heaven through Jesus Christ who is God the Saviour!

Ti 2:13 _____

3. Isaiah ch. 53, direct and obvious prophecies of Christ.

Isaiah has been called “**the Evangelical prophet**” and “**the fifth evangelist,**”^(3, 15) because there are so many direct prophecies of Christ in his book. We will now briefly examine the chapter where the most obvious of these occur.

a. The lowliness of His arrival. (53:2)

He did not come as the Jews expected Messiah to come. Instead of pomp and splendor, befitting of a “King,” He

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came to a lowly carpenter’s family. He came of a northern family in Galilee, out of a country and a family from which nothing was expected. **“... as a root out of dry ground...”**

(Is 11:1 comp. Is 53:1 & Ro 15:12)

Ro 15:12 _____

b. Despised and rejected of men. (Is 53:3)

Speaking of Jesus in **Jn 3:19-20** as the **“light,”** John tells how the lost (the vast majority of humanity) avoided Jesus.

Jn 3:19-20 _____

c. He suffered for us. (Is 53:4-5)

53:5 “... he was wounded for our transgressions...”

I Pet 2:24 _____

d. He suffered and took our place according to God’s will.

(Is 53:6)

I Jn 4:10 _____

e. His wilful resignation. (Is 53:7)

This verse is quoted in **Acts 8:32** and applied in **:35.**

Acts 8:35 _____

f. He was guiltless. (Is 53:9b)

Compare with **Lk 23:1-22** and **I Pet 2:22**

I Pet 2:22 _____

g. “... he made his grave with the wicked, and with the rich in his death.” (Is 53:9)

He was crucified between two thieves, as if the worst of the three (**Mt 27:38**) and yet He was buried in the sepulchre belonging to Joseph of Arimathaea, an honourable counselor, who was helped in the preparation for burial by Nicodemus, a ruler of the Jews. Both of whom would have been considered as belonging to the upper, or rich, class of people. (**Mk 15:43; Jn 19:38-42**)

h. He died for our justification. (Is 53:11b)

Ro 5:18 _____

i. “... he was numbered with the transgressors...”

(Is 53:12c comp. Lk 22:37; Mk 15:27-28)

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Mk 15:27-28

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4. The modern Translation's heresy of Is 14:12.

The modern translations have proven themselves to be Satanic in their translation of many passages of Scripture. However, the most damning of all is found here in **Is 14:12**.

KJV - "**How art thou fallen from heaven, O Lucifer, son of the morning!**"

ASV - "**How art thou fallen from heaven, O day-star, son of the morning!**"

NIV - "**How you have fallen from heaven, O morning star, son of the dawn!**"

RSV - "**How you are fallen from heaven, O day star, son of Dawn!**"

In the KJV, Lucifer, also known as the devil, is called "**son of the morning.**" In the NIV and the ASV and the RSV, three of the better known and typical of the New Translations, he is called, "**day star**" or "**morning star.**" This is absolute HERESY! In **II Pet 1:16-19** the term "**day star**" is used in reference to Jesus Christ in the **KJV**; and in **Rev 22:16**, Jesus is called the "**morning star.**"

What the New Translations have done is to change the reference in **Is 14:12** from Lucifer to Jesus; saying that Jesus is who is being spoken of in **Isaiah**, not **Lucifer**. That it is Jesus who was cast down; that it was Jesus who is damned to Hell for trying to be God; that it is Jesus who had the worms cover him; and many other abominable things foretold for the devil, Lucifer.

NEVER use another translation than the King James. They cannot be trusted for a multitude of errors and heresies. This one instance alone, **changing the devil into Jesus**, should serve as a sufficient warning that the devil is alive and working through the New Translations.

REVIEW-

1. What does the word "prophet" mean?
2. What is the central message of Isaiah?
3. Name 3 similarities between Isaiah & the Bible as a whole.
4. What have the Modern Translations done to Isaiah 14:12?
5. What version of the Bible can you trust to be accurate?

**HOMEWORK ASSIGNMENT**

Read Jeremiah and Lamentations.

Review the section on Isaiah.

Be here next week with your Bible and your notebook.

Lesson Nineteen

JEREMIAH & LAMENTATIONS

Introduction: Jeremiah and Lamentations are both from the earthly pen of Jeremiah. It is obvious that the broken heart of God was expressed through the broken heart of Jeremiah. That is why Jeremiah tells us so much about himself. His heart and his message of unstoppable judgment are so intertwined that the man cannot be separated from the message. He was not an impersonal deliverer of God’s message, no, Jeremiah could never be that. Instead, every prophecy was wrung out of his heart as if they were choking sobs from a mother’s lips that can only be delivered with a torrent of tears from her eyes when broken-hearted she watches as her child suffers the just consequences of some horribly wrong action. This empathetic delivering of God’s message is why Jeremiah is commonly called “**the weeping prophet.**” (Jer 9:1)

The two books: In the book of **Jeremiah**, the prophecies are toward the soon coming and unstoppable fall of Judah and the destruction of Jerusalem; then in **Lamentations**, Jeremiah looks back and laments the destruction after the fact. The context of Jeremiah and Lamentations is **II Kings 22-25**.

JEREMIAH

THE WEEPING PROPHET

Introduction: When reading the book, pay no attention to chronological order. Neither should a topical order be expected. He dealt with particular matters not necessarily in any sequence.

1. Jeremiah the book.

- a. It concerns the twelfth hour of the Kingdom of Judah.
Isaiah had warned of coming judgment and the book of Jeremiah carried the prophecies of its inevitable arrival.
- b. The first roll of the book was written during the reign of wicked king Jehoiakim (609-598 B.C.) and was promptly burned by him. (**ch. 39**) The roll was rewritten and many things were added unto it by Jeremiah through his scribe.
- c. The book records for us almost the only information we have on Judah after the destruction of Jerusalem. (**chs. 40-45**)
- d. Outline of the book.

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Jeremiah’s call and commission - ch. 1			
PROPHECIES against the theocracy chs. 2-25	EVENTS in the life of Jeremiah chs. 26-45	PROPHECIES against foreign nations chs. 46-51	THE FALL of Jerusalem and related events ch. 52

2. Jeremiah the man.

- a. He was born into a priestly family. **(Jer 1:1)**
- b. He was called from the womb to be a prophet. **(1:6)**
- c. His suffering sympathy. **(4:19; 8:21; 9:1; 15:10; et al)**

He was torn between sympathy for God and sympathy for his own people. He knew God was righteous and justified in the judgment prophesied and yet he wept over the coming plight of his people.

- d. Patient perseverance.

For over 40 years he was ridiculed, rejected, hated, beaten, and was plotted against to the peril of life and limb by the people, nobles, and kings. And although one king sought his advice but was unable to put it to use, by and large his prophetic warnings were rejected, along with the prophet, by the majority who branded him and his prophecies of judgment as meddling and traitorous. Yet for over 40 years he remained faithful and patiently persevered in the ministry that God had given him.

2. The central thought of the book.

“I will punish” (9:25; 11:22; 21:14; 25:12; 29:32; 30:20; 36:31; 44:13, 29; 46:25; 50:18; 51:44)

“I will restore”

Including **“I will bring again” (ch. 30)**

3. Messianic prophecies in Jeremiah.

- a. The messianic reign of Christ over regathered Israel. **(Jer 23:3-8 cf Lk 1:32-33)**

Jer 23:5 _____

Jer 23:6 _____

- b. Israel’s yoke of bondage shall be broken off and they will serve Christ only. **(Jer 30:1-10)**

Jer 30:8-9 _____

- c. With joy and singing they shall come unto the Lord at Zion. **(30:1-14)**

Jer 31:6 _____

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d. Christ shall rule them with judgment and righteousness.

Jer 33:15 _____

4. God’s New Covenant with Israel. (Jer 31:31-34)

Jeremiah foretold the New Covenant that God would make with Judah and Israel. Jeremiah knew that a return to the Old Covenant was not possible. They had failed to keep it and brought judgment upon themselves. In fact the Mosaic Covenant, the Law, was broken by the people at the very same moment it was being delivered to Moses. No, the Law could never deliver because of their absolute failure to keep it. Instead, a New Covenant of Grace was the only hope for the People.

This New Covenant was in Christ and was sealed by His own blood. (Jer 31:31-34 cf Heb chs. 8-10)

Heb 8:8-9 _____

Heb 12:24 “And to _____ the mediator of the new covenant...”

NOTES

LAMENTATIONS
 THE POEM OF TEARS

Introduction: This book of weeping, written by Jeremiah, is read by the Jews at the feast of the anniversary of the destruction of Jerusalem. It is divided into five lamentations, each one complete and covering one chapter each in our Bibles.

Lamentations: Is from the Greek word *threnoi* which means lamentations or “**to cry aloud.**”

The dictionary definition is *The act of lamenting or bewailing; utterance of profound regret or grief; a wailing cry*⁽³⁸⁾

Date and subject: Jeremiah prophesied of the coming destruction of Jerusalem and Judah in the book of Jeremiah; now in Lamentations he looks back after the accomplishment of their doom. Since we know that Jerusalem and the Temple were destroyed in 586-87 B.C., then we know that Jeremiah was written in the half-century preceding that date and Lamentations a very short time after it. Since the subject is lamenting the destruction of Jerusalem, then the book is read on the Jewish feast day commemorating the destruction of the Temple; which is the ninth of Ab according to their calendar.

1. The outline of the book.

LAMENTATION ONE - **ch. 1** - JERUSALEM'S PLIGHT
The suffering and ruined city of Zion.

LAMENTATION TWO - **ch. 2** - JEHOVAH'S ANGER
The suffering and ruined holy place of Zion.

LAMENTATION THREE - **ch. 3** - JEREMIAH'S GRIEF
The suffering representative of smitten Zion.

LAMENTATION FOUR - **ch. 4** - JEHOVAH'S ANGER
The suffering people of Zion.

LAMENTATION FIVE - **ch. 5** - JERUSALEM'S PRAYER
The prayer of penitent Zion.

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2. The central message of Lamentations.

- a. Mourning over Jerusalem.
- b. New Testament parallel.

Lk 13:34-35 _____

In Luke, Jesus echoed the same thoughts and tearful heart that was found 600 years earlier in Jeremiah as He too lamented over Jerusalem.

REVIEW-

1. What event did Jeremiah look forward to in tearful prophecy that Lamentations looked back on in tears?
2. The New Covenant spoken of in Jeremiah was made in whom and sealed with what according to Hebrews?
3. Jeremiah is called the what?
4. Lamentations means what?
5. Although Jeremiah tearfully prophesied destruction and lamented over it after it took place, what else did he prophesy concerning Israel, Judah, and Jerusalem?
6. And this eventual prophecy will be fulfilled in whom and when?
7. What New Testament Prophet also mourned over Jerusalem?



HOMEWORK ASSIGNMENT

Read Ezekiel.
 Review the section on Jeremiah/ Lamentations.
 Be here next week with your Bible and your notebook.

Lesson Twenty

EZEKIEL

The Prophet of Visions

Introduction: Of all of the prophets of the Old Testament, Ezekiel must be called “The Prophet of Visions.” To understand the visions of Ezekiel is to comprehend the message of the book.

Date and circumstances: The northern Kingdom had fallen to the Assyrians in 721 B.C. but Judah, though seriously weakened, managed to stay free until the Assyrian Kingdom itself fell. Then, in 597 B.C., Nebuchadnezzar of the Chaldeans invaded Judah for the second time, pillaged the city, and carried king Jehoiachin and ten thousand of its important citizens to Babylon. Among these was the prophet Ezekiel. Ezekiel dates his prophecies from the time of King Jehoiachin’s capture.

The man Ezekiel: Ezekiel, which means *God strengthens*, ” was a priest. In exile with the group settled in Tel-Abib on the river Chebar (“Grand Canal”), he evidently was a person of some repute because his home was used as a meeting place for the elders. (8:1; 14:1; 20:1) He had a wife, who was dearly-beloved, but no children.

According to Jewish tradition he was slain by a fellow exile who chaffed at Ezekiel’s rebuke of his idolatries.

His ministry: His ministry extended from 592 B.C., the fifth year of Jehoiachin’s exile, until the twenty-seventh year, 570 B.C. It was divided into two parts centered around the fall of Jerusalem in 586 B.C.

I. Before the fall of Jerusalem. (chs. 1-24)

II. After the fall of Jerusalem. (chs. 25-48)

Pre-fall he was a preacher of repentance and judgment. After the fall he was a preacher of consolation and salvation. He was the prophet of the regathering of The People and the restoration of the Temple, worship, and the land to a purified Israel.

A master of many styles of prose and poetry, he conveyed his message through several means, all of them striking. Methods such as: *allegory, symbolic actions, and visions*, make Ezekiel’s writings extremely powerful and graphic; and some are also extremely cryptic. So much so, especially at the beginning and the end, that the Jews forbade the reading of it to their young men until age thirty so the soundness and perfection of the scriptures would not be called in question by them because of those difficult sections of Ezekiel.

Central message: The central message, “[they] (or “ye”) shall know that I am the LORD” is found fifty-one times in Ezekiel’s book and nineteen more times it is there with slight variation for a total of 70 times. (“LORD” = JEHOVAH)

(6:7, 10, 14; 7:4, 9, 27; 11:10, 12; 12:15, 16, 20; et al)

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1. Chief messianic passages.

- a. The Lord, the sanctuary. (**Ezek 11:16-20**)
- b. The wonderful cedar sprig. (**17:22-24**)
- c. The rightful king. (**21:26-27**)
- d. The faithful shepherd. (**34:11-31**)
- e. The great purification. (**36:25-35**)
- f. The great resurrection. (**37:1-14**)
- g. The great reunion (**37:21-28**)
- h. The overthrow of Gog. (**chs. 38-39**)
- i. The life-giving stream out of the Temple. (**47:1-12**)

2. The original vision. (Ezek chs. 1-3)

Because of time and space, we will only be able to cover one of Ezekiel's visions in some detail. The others will be covered only briefly.

Vision One: Jehovah is the source of Judgment for sin.**a. Judgment. (1:4)**

A whirlwind (tornado) encircled with lightnings and glowing with a brightness emanating from its heart. This great cloudy tempest swirling fire and marching down from the north can mean only one thing, the judgment coming down upon Jerusalem from the Babylonians to its north. These signs of impending judgment form the back-drop of the vision.

b. The symbol of the cherubim. (:5-14)

The cherubim, for so Ezekiel calls them in ch. 10, are described as best as could be using human terms. Remember, they are spirit beings and therefore do not have hands, faces, etc. That is why Ezekiel is careful to use the term "likeness," (he does so fifteen times) to tell us that his description is merely an approximation.

These creatures first came in Genesis and were the guardians that kept man from the garden after the fall.

Gen 3:24 _____

They also are presented as the beast-guardians of the supreme throne in heaven in the Apocalypse of John.

(Rev chs. 4; 5; et al)

1) Living Creatures with four faces- lion, ox, man, and eagle. (Ezek 1:5-10)

The obvious symbolism of the faces are:

- i. Lion- strength at its greatest.
- ii. Ox- service at its meekest.
- iii. Man- intelligence at its fullest.
- iv. Eagle- heavenliness or spirituality most soaring.

NOTE: When The Son became flesh, He was pictured in those same four ways in the Gospels.

- | | |
|--------------------------|------------------------|
| 1. Matthew - Lion | 3. Luke - Man |
| 2. Mark - Ox | 4. John - Eagle |

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- 2) Four wings and four hands. A wing with a hand beneath on each of their four sides. These symbolizing a full capacity for service. **(Ezek 1:8)**
- 3) They **“went every one straight forward.” (:12)** Symbolizing undeviating carrying out of God’s will.
- 4) Their complete holiness. **(:13)**
- 5) Their instantaneousness of action. **(:14)**
- c. Four wheels. **(:15-24)**
- 1) Each wheel composed of two 90° offset wheels.
With both wheels standing up vertical, one wheel rotating north to south and one rotating east to west. It would be impossible to physically construct such a thing; but, remember, Ezekiel was trying to explain this heavenly vision in earthly terms and what he saw was what he described to us as best he could. **(:16-17)**
- 2) So high as to connect heaven and earth. **(:15, 18)**
- 3) Omniscient. **(:18)**
These rims that stretched from earth to heaven and rotated in all four directions simultaneously were **“full of eyes.”** Thus, they saw everything above, everything below, and everything round about.
- d. The wheels possessed **“the spirit of the living creatures”** which allowed the wheels to move exactly and instantaneously in accord with the will of the living creatures. **(:20)**
- e. Summary and application of the wheels and the creatures.
The wheels show that everything on earth, specifically the coming judgment upon Jerusalem foreseen by Ezekiel in the lightning encircled tornado, is connected with the heavenly realm. God is in control and His judgment is swift and sure. His eyes are everywhere beholding everything simultaneously and instantaneously.
The living creatures connect with God as the wheels connect heaven and earth. They were controlled by the Spirit of God within them. **(:12)** They represent the life of God, the Spirit, which was within them.
The wheels connect earth with the heavenly cherubim who connect with God himself as the creatures nearest to His throne.
- f. The climax of the vision is Ezekiel’s vision of the throne and the likeness of God upon it. **(:25-28)**
No one has seen God; but the awesome sight of the mere representation of His glory drove Ezekiel prostrate before Him.
The rainbow around the throne is the symbol of Divine Covenant.
- g. The remainder of the vision. **(chs. 2-3)**
In the remainder of the vision is Ezekiel’s call as a prophet and his appointment as a watchman to Israel.
- h. The symbols and message of the whole vision.

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- 1) The storm is the coming judgment upon Jerusalem.
- 2) The wheels and the cherubim show that behind the events on earth are the purposes of heaven.
- 3) The throne and the glory of the likeness of God show that over all is the supreme Sovereign, Jehovah himself.
- 4) The rainbow shows that after deserved judgment and ruin will come the restoration and fulfillment of God's Covenant. God is Sovereign and his judgment is sure; but so is His mercy.

3. Vision two- Sin is the reason for judgment. (chs. 8-11)

a. The profaning of the Temple by the people. (ch. 8)

Ezekiel is transported to the Temple in Jerusalem. And there he sees the common people worshipping images in one part, the elders worshipping animals in another (:7-12), the sexual corruption of the women (:13-15 "Tammuz" is the "Adonis" of Greek mythology and his cult practiced sexual abominations), and 25 priests (most likely the high priest and the heads of the 24 courses of priests) all worshipping the sun (:16) in utter apostasy from true Temple worship. Thus, from the least to the greatest, from the commoner to the priest, Ezekiel was shown that idolatry was rampant throughout Judah.

b. Now Ezekiel sees judgment of the people, at the command of Jehovah himself.

Six slaying angels are dispatched and one angel of mercy. No pity is to be shown upon the wicked. This shows that the judgment of Jerusalem and Judah is to be sure and complete.

c. "The glory of the LORD went up from the midst of the city." (11:23) The glory had moved from the cherub overshadowing the Ark to the threshold of the Temple (10:4) and from the threshold to a position over the cherubim upon the wheels of the vision (10:18-19); and now, born by the wheeled cherubim, it leaves the city altogether. (11:22-23) This symbolizes the God-forsaken state of the city whose doom is now sealed.

d. Application for us today:

Num 32:23 "... be sure your _____.

I Cor 4:5 "Therefore judge nothing before the time, until the Lord come, who both will _____, and will make manifest the counsels of the hearts..."

4. Vision three- Jehovah Triumphs over sin. (chs. 40-48)

He sees a symbolic vision of a future Temple, worship & city.

In the words of J. Sidlow Baxter, the main ideas symbolized by this vision are: "**transcendent greatness, Divine perfection, absolute purity, fulness of life, world-wide blessing, sin forever removed, righteousness finally triumphant, and Jehovah Himself in the midst, reigning in never-ending glory.**"⁽¹⁵⁾

Sounds like that pretty well sums it up.

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5. The vision of the valley of the “dry bones.” (ch. 37)

This vision is probably the most remembered as a vision of the eventual resurrection of Israel as a nation. The beginning of the fulfillment of this prophecy can be seen in the rebirth of Israel as a nation in 1948. The scoffers deemed it to be an impossibility for Israel to once again exist after nearly two thousand years of oblivion; and their proof that the Bible was wrong was this prophecy in Ezekiel. They were proved wrong again when God used the greatest effort by the devil to wipe out God’s chosen People, Hitler’s Holocaust, to turn the hearts of a predominantly Jew-hating world into sympathetic partners in the reinstatement of the nation of Israel. God is awesome! He has taken the first step in bringing about the fulfillment of Ezekiel’s prophetic vision; and He did it by using the devil’s greatest threat against His People.

The lesson we can learn from this is:

Ro 8:28 _____

6. The king of Tyre. (ch. 28)

Although this prophecy was against the king of Tyre, starting in verse :12 God addresses the true force behind him, Satan. Study verses :12-19 for a discourse on the original beauty and position of Satan and his eventual end.

7. A short outline to help you in further study of the book.

We cannot go further into the book at this time. However, you can and should; it is fascinating. Here’s a short outline to be used as a framework to help you organize your study.

I. Prophecies Against Judah and Jerusalem. (chs. 1-24)

II. Future Destinies of the Nations. (chs. 25-39)

III. Prophecies of the Restitution of Israel. (chs. 33-39)

IV. Vision of The New Temple and Worship and the Re-organization of Israel. (chs. 40-48)

REVIEW-

1. Did Ezekiel write from Jerusalem or from exile?
2. What event separated the two parts of Ezekiel’s ministry?
3. What is the central message of the book?
4. What are the main lessons of the three main visions?
 Vision One- Jehovah is the source of _____ for sin.
 Vision two- Sin is the _____ for judgment.
 Vision three- Jehovah _____ over sin.
5. The vision of the valley of the “dry bones” symbolizes the resurrection of what nation?

**HOMEWORK ASSIGNMENT**

Read Daniel.

Review the section on Ezekiel.

Be here next week with your Bible and your notebook.

NOTES

Lesson Twenty-One

DANIEL

The Prophet of the Supernatural

Introduction: Of all of the books of the Bible that are under attack by the modernistic, apostate, scholars, Daniel probably heads the list. They, of course, did not invent the attack, that was first undertaken in the 3rd century by a Neo-Platonist scholar named Porphyry. The book is so full of the supernatural that it is the target that the unbelieving “bible scholars” shoot at the most. The false maxim that the modernist judges all scripture by is “there is no such thing as a real miracle and prophecy does not exist.” Operating from that “naturalistic” basis they refuse to believe that Daniel was written by Daniel and place the writing of it over three-hundred years later at the hands of someone else who merely ascribed it to Daniel. In short, they believe it is a forgery. If that is true, then the Bible is a lie and we are all either on our way to Hell or we are destined to die and go in the ground and the worms will eat us; i.e., we will suffer the destiny of the evolutionary imaginations that allow for NO GOD!

Well, praise God the Bible is true and the heretics are liars! Fulfilled prophecy and miracles are two of the attestations to the men of God and the inspiration of their writings by God. So we will say no more of the apostate imaginations of the so-called “bible scholars.”

Ro 3:4 “... let God be true, but every man a ____ ...”

The book: Daniel was written in the latter years of the captivity and from the captivity. As Matthew Henry put it: “**Ezekiel told us what was seen, and what was foreseen, by him in the former years of the captivity: Daniel tells us what was seen, and foreseen, in the latter years of the captivity. And it was a comfort to the captives that they had first one prophet and then another, to show them that God had not quite cast them off.**”⁽³⁾

As to the language of the book: **1:1-2:4a** are in Hebrew; **2:4b-7:28** are in Aramaic (Syriac, Chaldee); and **8:1-12:13** are in Hebrew.

The book is considered Apocalyptic in nature and is comparable to the book of the Revelation in the New Testament.

The man: His Hebrew name was Daniel, meaning “*the judgment of God,*” and his Chaldean name was Belteshazzar, meaning “*Bel’s prince,*” Bel being a chief deity of Babylon. The giving of new names to captives was a custom of the times. Taken captive in 605 B.C. when Nebuchadnezzar carried the first hostages away from Jerusalem; he rose to the position of ruler over Babylon second only to the King himself. We know that he was still there during the third year of King Cyrus (534 B.C.) which means he lived in Babylon a minimum of 72 years and must have

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Apocalypse means “*an unveiling of the secret purposes of God.*”

died a very old man. Daniel is cited by Ezekiel, along with Noah and Job, as a “righteous man” (**Ez 14:14, 20; 28:3**) and is one of only a few men in the Bible about whom God says only good things.

Central message: The central message of the book is similar to that of Ezekiel and is found in **Dan 4:17, 25, 32**.

Dan 4:17 “This matter [is] by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that _____, and setteth up over it the basest of men.”

Outline of the book:

I. The Histories of Daniel. (chs. 1-6)

II. The Prophecies of Daniel. (chs. 7-12)

The histories of Daniel concerned the then current events while the prophecies of Daniel concerned events that were at that time future.

I. The Histories. Many of the events of the histories were fulfilled at that time, true, but they also looked to a future time such as in **ch. 2** which recounts Nebuchadnezzar’s dream but also prefigures the times of the Gentiles and **ch. 3** which told of the three Hebrew children in the furnace but also pictured Israel’s later tribulation.

II. The Prophecies. The events of the prophecies concerned those events of the then coming times of the Gentiles, from Christ through today to a time yet future, and the events of the end time.

Old Testament/New Testament connection: Without Daniel the book of the Revelation cannot be understood and the reverse is also true. In fact, Daniel is the key to the correct understanding of scripture prophecy in general and specifically of all of the prophecies of the “times of the Gentiles” as the Lord called it in **Lk 21:24**. In Daniel are prophecies concerning the man of sin, the Great Tribulation, the second advent of Christ, the resurrection and judgments and future glory of the righteous; all of these are the themes of New Testament prophecy and they were given first in the Old Testament book of Daniel.

Christ and Daniel: Christ quoted, paraphrased, and alluded to the book of Daniel many times. He called himself the Son of Man, taken from Daniel. He speaks of the prophecy of the “abomination of desolation” spoken of by “Daniel the prophet.” (**Mt 24:15; Mk 13:14**) He quotes from Daniel 3 times in the Olivet Discourse (**Mt 24:15, 21, 30**) and in **Mt 26:64** He uses the words of **Daniel 7:13** and applies the prophecy to himself and His second advent. **Daniel 7:13-14** forms the groundwork of all of Christ’s pronouncements concerning His Second Coming⁽¹⁵⁾ and His comments on the resurrection (**Jn 5:28-29**) parallels **Dan 12:2**. He then paraphrases **Dan 12:3** in

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Mt 13:43 as He describes the future glory of the righteous.

TWO MOST IMPORTANT PROPHECIES

In Daniel are two prophecies that are basic to the understanding of many other prophecies in scripture, both in the Old and the New Testaments..

1. Nebuchadnezzar’s dream-image. (ch. 2)

This is basic to understanding those prophecies concerning the Gentile nations and the times of the Gentiles..

2. The prophecy of the “seventy weeks.” (ch. 9)

This is basic to understanding prophecies concerning God’s chosen people, Israel.

Since these are basic to understanding both Gentile and Israelite prophecies in general, we will restrict our study to them.

1. Nebuchadnezzar’s dream-image. (ch. 2 cf. ch. 7)

This prophecy in **ch. 2** is paralleled by the beast vision of Daniel in **ch. 7**, so we will include both in our discussion.

a. The dream was from God to Nebuchadnezzar. (2:28)

b. To prevent conflicting interpretations, God caused the dream to leave a lasting and troubling impression upon the mind of the king but the dream itself fled from him. Thus, it was necessary for not only interpretation to be made but for a recounting of the dream itself to prove the worth of the interpreter. This brought glory to God because of His showing both to Daniel to give to the king. **(2:1-30)**

c. The dream was of an image and was a prophecy of four great kingdoms, beginning with Babylon; and a stone, Christ, and a mountain that was a fifth and eternal kingdom to follow and supercede them all. **(2:37-45)**

1) Head of gold- Nebuchadnezzar’s Babylon.

2) Breast and arms of silver- Medo-Persia.

3) Trunk and thighs of brass- Greece.

4) Legs of iron and feet of iron and clay- Rome.

5) Stone that smashes all other kingdoms and becomes a mountain- the Messianic eternal Kingdom.

d. Parallels with Daniel’s vision in **ch. 7**.

Ch. 2 NEBUCHADNEZZAR	Ch. 7 DANIEL
4 metals of the image representing 4 kingdoms	4 beasts of prey representing 4 kingdoms
I. Gold - Babylon	I. Lion - Babylon
II. Silver - Medo-Persia	II. Bear - Medo-Persia
III. Brass - Greece	III. Leopard - Greece
IV. Iron - Rome	IV. Diverse beast - Rome
V. 10 toes - Old Roman Empire	V. 10 horns - Old Roman Empire
The Stone - Christ	Ancient of Days - Christ
The Mountain - Millennial Kingdom	Everlasting Kingdom - Millennial Kingdom

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Chapter 8 is an expansion of **ch. 7** and further explores the rise of the anti-Christ, the “**little horn**” of **7:8**. You would do well to read it in conjunction with your study of **ch. 7** to help expand your understanding of it.

- e. Parallel between **Dan 7:9-14** and **Rev chs. 4-20**. It is evident that these five verses in Daniel correspond to those 17 complete chapters of the book of the Revelation where the throne room scene is addressed in detail.

NOTE: It is evident in the scriptures in Daniel and Revelation, as well as elsewhere, that the Lord will destroy the kingdom of anti-christ and the other kingdoms that join with him with a crushing disastrous blow. The current trend of thought that we will just get better and better until some type of human utopia, a “human millennium,” will be reached is utterly false. It is strictly of the devil. The scriptures plainly teach a sweeping destruction at the end of our present age (**Dan 2:34, 35, 43-45**) that will bring about the establishment of the Millennial Kingdom of Christ.

2. The prophecy of the “seventy weeks.” (ch. 9)

- a. The first sixty-nine weeks. (**Dan 9:25-26**)

“**Weeks**” means sevens- $69 \times 7 = 483$ years. The decree of Artaxerxes to rebuild Jerusalem is found in **Neh 2:5**. The date of that decree is found in **Neh 2:1** and has been determined to be **March 14, 445 B.C.** From that day to the public announcement of Messiah’s ministry and his rejection on what is commonly known as “Palm Sunday,” **April 6, A.D. 32,**^(WS1) was exactly 483 years (483 prophetic years of 360 days each which comes to 173,880 days) TO THE DAY! His public announcement and rejection marked the beginning of His being “**cut off,**” and it was prophesied 500 years before His birth with inspired exactitude.

- b. The seventieth week. (**Dan 9:27**)

This week, 7 year period, is treated separate from the others and is yet to come. It is the time known as the Tribulation time when, in the midst of it with the beginning of the Great Tribulation, antichrist will set himself up in the Temple and desecrate it (**Dan 9:27; 7:25** cf **II Thess ch. 2; Rev 13:1-8**) and persecute the people of God. This is also called the time of “**Jacob’s trouble**” in **Jer ch. 30**.

- c. The interlude between the 69th and 70th weeks.

This unspecified period of time is known as the **Church Age**. It is not foretold in the Old Testament prophecies concerning Israel because it does not concern Israel, but the Gentile Church. Israel pretty much leaves the prophetic scene with the cutting off of Messiah and is not back center stage until the 70th week (the Tribulation time when the Christian believers are gone) other than in a round-about way in a few prophecies. Thus, Daniel and the other Old

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Prophetic years: The scriptures teach that a prophetic year is a lunisolar year comprised of 360 days. Both Daniel and John speak of “**a time, and times, and half a** (Daniel - **the dividing of time**)” (**Dan 7:25; Rev 12:14**) meaning 3½ years. And John tells us that 3½ years is exactly 1,260 days. (**Rev 11:2, 3; 12:6, 14**) Dividing 1,260 by 3½ years gives us a prophetic year of 360 days.

Testament Prophets made no mention of it because it did not concern Israel. It is the “**mystery**” kept secret that “**in other ages was not made known unto the sons of men... that the Gentiles should be fellow-heirs... in Christ by the gospel.**” In fact, it would have insulted the stiffnecked Jews to think that the Gentiles would be included through Christ; so, God did not tell them.

- d. Other notable passages in Daniel.
- 1) Nebuchadnezzar’s golden image and the deliverance of the three Hebrew children from the furnace. **(ch. 3)**
 - 2) Nebuchadnezzar’s dream of a great tree cut down and the stump left signifying himself being brought down to graze with the beasts of the field and then restored to his place as king after seven years. **(ch. 4)**
 - 3) The handwriting on the wall. **(ch. 5)**
 - 4) Daniel in the lion’s den. **(ch. 6)**

REVIEW-

1. Ezekiel told us what was seen, and what was foreseen, by him in the _____ of the captivity: Daniel tells us what was seen, and foreseen, in the _____ of the captivity.
2. What is the central message of the book?
3. What are the two main sections in the outline of the book?
4. What New Testament book is most interrelated with the book of Daniel?
5. Both Daniel and its New Testament correlation are considered to be of what nature?
6. What does Apocalyptic mean?
7. Did Daniel’s prophecy of the seventy weeks address Israel or the Gentiles?
8. Did Daniel or any other Old Testament prophet foresee the Church Age?
9. Did Daniel write the book of Daniel or was it a forgery made later and simply ascribed to him?



HOMEWORK ASSIGNMENT

Read Hosea, Joel and Amos.
Review the section on Daniel.
Be here next week with your Bible and your notebook.

NOTES

Christophany: In **ch. 3** is one of the clearest accounts of a pre-incarnate appearance of the Lord Jesus Christ. Such an appearance is known as a Christophany **(3:25)**

Werewolf: In the story of Nebuchadnezzar’s seven years with the beasts **(ch. 4)** you will see that which was later perverted into the story of the werewolf, a satanic imagination invented to pervert the Word of God; which we know has been Satan’s objective ever since the Garden of Eden. (cf. **Gen 3:1-5**)

Lesson Twenty-Two

HOSEA, JOEL, & AMOS

HOSEA

THE PROPHET OF DIVINE LOVE

The man: Hosea was a contemporary of Isaiah and ministered to Israel in the north while his counterpart prophesied in Jerusalem to the south. Preceding Jeremiah who wept over Judah some 1½ centuries later, Hosea wept over Israel and, later, probably watched them go into captivity under the Assyrians as Jeremiah watched Judah fall to the Babylonians.

His name, Hosea, means *deliverance*. He was a native Israelite and followed Amos in the line of prophets to Israel. His style of speech is “**abrupt, uneven, inelegant.**”⁽⁴³⁾ He was prepared for writing the book by the lessons of his unfaithful wife and her sons by whoredom.

The book: Written by Hosea during Israel’s “twelfth hour,” the book spans over sixty years from 786-726 B.C. Care must be taken to glean the understanding of the symbolism which permeates much of his speech.

The setting: Outwardly there was prosperity in Israel. The borders had increased, the Temple offerings had increased, and there was peace since Syria And Moab had been conquered.

Inwardly there was total spiritual decay. Immorality abounded and Israel was totally given over to spiritual whoredom as they lusted after Baal and Ashteroth instead of Jehovah. The abominations of child-sacrifice and sexual abandonment had become part of worship and the priests condoned all of the spiritual, physical, and moral abominations of the great and the small.

On the horizon, the Assyrian Empire was poised like a wild beast waiting for his prey to come within range. Ready to pounce upon Israel, they unwittingly awaited the signal of God who would unleash them upon His people, Israel, whom He was now abandoning to their fate because of their abominations of rebellion and idolatry.

Outline of the book:

I. Israel’s Sin. (chs. 1-3)

Seen in the unfaithful wife and her children of whoredoms.

II. The Prophetic Discourses. (chs. 4-14)

Judgment is sure and restoration is foreseen.

A. Judgment. (chs. 8-10)

B. Restoration. (chs. 11-14)

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1. Israel's Sin. (chs. 1-3)**a. Hosea's whore/wife symbolizes Israel. (1:1-3)****b. Her children of whoredoms symbolizes judgment. (:4-6)****1) "Jezreel" means "God sows or God scatters."**

The name of this first-born son symbolizes the coming scattering of Israel by God. This came to pass when Hoshea, who had been made puppet king by Tiglath Pileser, was captured by Shalmaneser, Pileser's successor, in **721 B.C.** and the new king, Sargon, deported the people and scattered them throughout the Assyrian Empire in **722 B.C.** never to return.⁽⁴⁴⁾

2) "Lo-ruhamah", a daughter, who's name means "no mercy or not obtained mercy."

Her name symbolizes that God will **"no more have mercy upon the house of Israel."** (1:6)

3) "Lo-ammi" a second son, who's name means "not my people."

At Sinai, Israel covenanted with God to be His people and He their God. This covenant was broken before Moses could even descend from the mount to give it to them. From that time until the time of Hosea, a period of some 700 years, the people had repeatedly broken that covenant until God, who is long-suffering, finally said "enough!" Here, in Hosea, He pronounces His judgment; **"ye are not my people, and I will not be your God."** (1:9)

c. Promise of eventual restoration. (1:10-11)**d. Judgment of faithless Israel. (2:1-13)****1) Hosea pronounces a divorce which is symbolic of God's divorcing of Israel. (2:2 cf. Jer 3:8)****2) The judgment of Israel did come to pass as Hosea said it would in the symbolism of the putting away of his whore/wife Gomer. (cf. II Ki 17:5-23)****e. Redemption of the faithless wife. (Hosea ch. 3)****1) Hosea redeems his whore/wife whom he had divorced. This symbolizes God's redemption of faithless Israel.****2) "abide for me many days" (3:3)**

His redeemed wife would live separately and faithfully until such time as Hosea would once again take her as his wife. This symbolizes the time when Israel would be scattered, without country, without idols, without sacrifice, living secluded amongst the nations until such time as God would receive her to himself once again and He would again be their God.

2. Prophetic Discourses. (chs. 4-14)

In these chapters Hosea gives prophecies of Israel's sin and punishment and her repentance and restoration.

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Lesson for today out of Hosea: The lesson from Hosea has to be that **divine love knows no bounds**. Although unfaithfulness brings pain to God and man, yet God will lovingly redeem. This truth of redeeming love holds whether it is the wife of Hosea (Gomer), the earthly wife of God (Israel), the heavenly wife of the Lamb (the Church), or any sinner that turns to God for mercy.
John 3:16

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JOEL

THE PROPHET OF LOCUSTS

The man: The only thing we know of the man is what is written in **Joel 1:1**. His name means "*Jehovah is God*" and he prophesied mainly about Jerusalem and Judah. Therefore, he probably was from the southern kingdom, possibly Jerusalem itself. He made references to the priesthood and some believe he was a priest himself. However, a careful reading does not suggest that this was necessarily so.

The book: The book was written by Joel; probably around **830 B.C.** during the reign of King Joash, the boy king, when Jehoiada the high priest ruled as the regent for the pre-teen boy. It primarily concerns the destruction caused by a locust plague and even greater destruction by a greater plague of locusts. These plagues also prefigure coming destruction by Israel's enemies and eventual overcoming of them as well as the final triumph of God over their enemies during the millennial reign of Christ.

Thus the book carries three messages, three layers of prophecy if you will:

1. The coming massive plague of real locusts sent from God.
2. The coming invasion by Israel's enemies sent from God and His triumphs over them.
3. The final battles with Israel's enemies and the final triumph of God over those enemies and the attendant blessings to be poured out on Israel from God.

NOTE: Here, as in the other Old Testament prophecies, the Church and the Church Age are not directly mentioned nor foreseen. However, we must include the final blessings upon the Lamb's wife, the Church, as being included in the blessings of the Millennium because of the multitude of references from the New Testament and the inferences from the Old.

Outline of the book:

Because there are many who espouse only one message from the book of Joel, several possible outlines will be given.

Outline One:

- I. The Coming Plague of Locusts. (1:1 - 2:11)**
- II. The Eleventh Hour Hope. (2:12-27)**
- III. The End Time. (2:28 - 3:21)**

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Outline Two:

- I. Plague of Locusts as a Type of the Day of Jehovah. (1:1-2:11)**
- II. Call to repentance. (2:12-19)**
- III. Promise of Showers of Blessing. (2:20-32)**
- IV. Final Triumph of God in the Day of Jehovah. (ch. 3)**

Outline Three:

(This is the simplest and my personal preference. Dr. VBK)

- I. The Call to Repentance. (1:1 - 2:17)**
- II. Israel's Repentance and Jehovah's Promised Blessing. (2:18 - 3:21)**

The prophecy of the Holy Spirit: One of the prophecies in Joel that is directly explained in the New Testament is in **2:28-29** Compare this with **Acts 2:16-18** spoken by Peter on the day of Pentecost when the Church was empowered.

Acts 2:16-18 _____

NOTE: The 2nd part of the quotation, **Joel 2:30-31** cf. **Acts 2:19-20**, are yet future. Also, the latter part of the quotation, **Joel 2:32** cf. **Acts 2:21** is a promise that Joel's prophecy definitely includes the Gentile believers.

Acts 2:21 _____

Summary: Joel tells of the effects of a past locust plague as well as a future one. He also looks beyond these insect plagues to the plagues of Israel's enemies to come and calls Israel to repentance. He then, finally, looks to the end times and God's triumph over Israel's final enemies and the promise of God's blessings upon Israel and the Gentile believers.

Message for today: The message for today would have to be that **God will triumph in spite of devastation.**

AMOS

THE LAYMAN PROPHET

The man: Amos was a herdsman and not of the school of the prophets; i.e., he was a layman with no formal training. He lived in Tekoa a town six miles south of Bethlehem in what was known as the "Wilderness of Judea." His call was the same as that of David, three centuries earlier. Both were shepherds in the Judean wilderness and both were called from obscurity to prominence by God; David as king and Amos as prophet to Israel.

The book: It was written during the reign of King Uzziah in Israel probably around 760 B.C. from Tekoa after Amos had been expelled from the Northern Kingdom for his bold preaching in Bethel. He had angered Amaziah the head idolatrous priest who had complained and had him expelled by the king.

Outline of the book:

- I. Condemnation of the Nations. (chs. 1-2)**
- II. Condemnation of Israel. (chs. 3-6)**
- III. Five Visions of Israel's Condition. (7:1 - 9:10)**
- IV. Restoration & Messianic Kingdom. (9:11-15)**

Message of the book: This is found in **Amos 3:3**.

Amos 3:3 _____

Summary: Amos tells us that Jehovah is the God of all nations and judges and directs one and all by one set of principles of truth. He understands international relations and holds those with greater enlightenment to a greater responsibility. Repen-tance is necessary to escape eventual doom and those who are God's people must live righteously or suffer the consequences.

REVIEW-

- 1. The whoredoms of Hosea's wife symbolized the spiritual whoredoms of what nation?**
- 2. What is the lesson for today out of Hosea?**
- 3. What is the message for today out of Joel?**
- 4. What is the message of the book of Amos?**
- 5. Does Amos teach that Jehovah is the God of Israel alone?**
- 6. If not, then what does it teach?**
- 7. Amos teaches that the godly must live _____.**
- 8. Amos teaches that greater enlightenment brings greater _____.**



HOMEWORK ASSIGNMENT

**Read Obadiah, Jonah, and Micah.
Review the section on Hosea, Joel, and Amos.
Be here next week with your Bible and your notebook.**

NOTES

Lesson Twenty-Three

OBADIAH, JONAH, & MICAH

OBADIAH

THE PROPHET AGAINST EDOM
or THE PROPHET OF POETIC JUSTICE

The man: Absolutely nothing is known about Obadiah, not even the name of his father. There are more than a dozen other Obadiah's in the Bible but this one cannot be identified with any of them. He is a singular man out of obscurity that God used to pronounce but one thing, His (God's) judgment upon Edom and the final restoration of Judah under the Lord's Kingdom. His name means *servant of Jehovah*.

The book: The book itself is the shortest of the writings of the Prophets and the smallest book of the Old Testament and is concerned, primarily, with God's judgment upon Edom for its traitorous alliance with Babylon against their own kin, Israel, at the destruction and plundering of Jerusalem.

As to when the book was written, no one knows. The best guess would obviously be some period of time after the plunder of Jerusalem by the Babylonians in 587/586 B.C. when Edom was allied with them but no later than 582 B.C. when Edom itself was conquered and the Edomites dispersed.

Edom: The capitol of Edom during Obadiah's time was the rock city of Petra. This city was later occupied by the Nabathæans when Edom was conquered by their one-time allies, Babylon. (Jer 27:3-6; Mal 1:3-4; cf. Josephus)

Outline of the book:

I. Destruction of Edom. (1:1-16)

II. Salvation of Israel. (1:17-21)

Lesson for today: This lesson is found in **Ob 1:15**.

Ob 1:15 For the day of the LORD [is] near upon all the heathen: _____

_____ : thy reward shall return upon thine own head.

Compare this with **Gal 6:7**.

Gal 6:7 _____

The Messianic Kingdom: As did many, if not most, of the Old Testament prophets, Obadiah ends his prophecy with a promise of the restoration of Israel and the Messianic Kingdom.

Ob 1:21 _____

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The Edomites: They were the descendants of Jacob's brother, Esau, who was called "Edom" because of the red pottage for which he sold his birthright to his brother. Remember Jacob was later named Israel and was the father of the nation of Israel. Thus, the Edomites were kin to the Israelites.

NOTES

JONAH

THE PROPHET OF UNIVERSAL REDEMPTION

The man: Jonah, whose name means *dove*, was the son of Amittai and was from Gath-hepher in Zebulun and, therefore, from the Northern Kingdom. His hometown was three miles from Jesus' hometown, Nazareth, and the first mention of him is in **II Ki 14:25** where the record is given of his prophecy of Jeroboam II's victory over Syria.

The book: It was written sometime during the reign of Jeroboam II (794-753 B.C.) by Jonah. It has been said that the book is the most "Christian" in the entire Old Testament because it shows that God's love and redemption are not just for the Jew but for all who will repent.

Outline of the book:

- I. Fleeing.** (ch. 1)
- II. Praying.** (ch. 2)
- III. Preaching.** (ch. 3)
- IV. Learning.** (ch. 4)

Message of the book: This is found in **1:2** and **3:2** where Jonah is told to "**arise... go... preach (cry against).**"

Lesson for today: There could not be a clearer lesson for us than the one found in the book of Jonah. It teaches us that **mission endeavors to the worst of the heathen are God's will!** God is willing that the heathen repent so that He can save them the same way He will Israel.

II Pet 3:9 _____

NOTE: Many believe that Jonah was a bigot, that He did not want the foreigners of heathen Nineveh spared from God's wrath because they were not "his kind of people," i.e., not of God's chosen nation, Israel. This is not true. Jonah knew that it was prophesied that the Assyrians, whose capitol was this city Nineveh, was the rising power during Jonah's time that would one day destroy his homeland, Israel. Also, he knew of their reputation for savagery, brutality, blood, and unspeakable torture upon those they conquered. Baxter called them the "**German Nazis of those days.**"⁽¹⁵⁾ This was the fate that God had prophesied upon Israel at the hands of these ungodly citizens of Nineveh and the Assyrian Kingdom. And God was telling him to go preach to these murderous savages so that they would repent and be spared to slaughter God's people? This must have been an intolerable spiritual crisis for Jonah. So to spare his people- he was willing

to give up everything of importance in his life. He fled from his position, his home, and his calling as a prophet and was willing to sacrifice his own life, if necessary, for his beloved nation and the lives of his fellow country-men. He knew that if He went and preached that God would spare Nineveh and that would seal the fate of Israel forever. We see his motive finally expressed in **3:10 - 4:2**.

This sheds a new light on Jonah. It was not fear, nor bigotry, nor jealousy, not any other pettiness, it was love and self-sacrifice that brought Jonah to the belly of the whale. He was wrong, of course, for putting his people first and obedience to God second. However, we can see that his motive was lofty even if misguided.

The resurrection: Not only is Jonah a missionary whale-of-a-tale where more than 60,000 people were spared because one preacher unwillingly but finally obeyed the command to “arise, go, and preach,” but it also is a story symbolic of the resurrection of the Lord Jesus Christ.

Mt 12:40 _____

MICAH

THE PEOPLE'S PROPHET

The man: His name means “*Who is like Jehovah?*” He was a contemporary of Isaiah; and while Isaiah, a learned man, ministered more to the upper classes, Micah ministered more to the lower classes from which he came and which he defended.

The book: Written some time during the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah, and Pekah and Hosea, the last kings of Israel, the book was composed of prophecies mainly to Judah but sometimes included both nations. It presented judgment for idolatry in general and the oppression of the common people by the upper classes in particular. The book followed the lead of most of the prophets and also spoke of the ultimate triumph of God's grace and the fulfilment of God's covenant promise to the faithful remnant.

Written by Micah during the last half of the 7th century B.C., it contributed to the revival under king Hezekiah. (**Jer 26:18-19**)

Outline of the book:

- I. Coming Judgment Declared. (chs. 1-3)**
- II. Future Blessing Promised. (chs. 4-5)**
- III. Repentance Pleaded. (chs. 6-7)**

Central message of the book: The central message would have to be **present judgment and future blessing.**

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Lesson for today: The Gentile nations will be blessed also during the last days regathering of Israel. (4:1-2)

Two chapters of note:

1. In **ch. 4** we have the future kingdom.
2. In **ch. 5** we have the future King.

Two passages of note:

1. This book shows us that political endeavors to stop war will not succeed. Only the Messiah, Jesus Christ, can bring peace and that will happen during the Millennium and then only by force. (4:3 cf. **Rev 19:15**)
2. In **Micah 5:2** we have the prophecy of the exact birthplace of the Messiah, Jesus Christ. Compare this with **Mt 2:6**.

Micah 5:2 _____

Mt 2:6 _____

REVIEW-

1. The lesson for today out of Obadiah is restated in Gal 6:7; what is it?
2. Obadiah was the prophet against Edom and could be called the Prophet of what kind of Justice?
3. What is the lesson for today out of Jonah?
4. What is the message of the book of Jonah?
5. What is the central message of Micah?
6. What is the lesson for today out of Micah?
7. Which book, Obadiah, Jonah, and Micah, is symbolic of the resurrection of Jesus Christ?
8. Which book, Obadiah, Jonah, and Micah, gives the exact place of the birth of Jesus Christ?
9. Which book is the shortest of the writings of the prophets and the smallest book in the Old Testament?

HOMEWORK ASSIGNMENT



Read Nahum, Habakkuk, Zephaniah and Haggai.

Review the section on Obadiah, Jonah, Micah. Be here next week with your Bible and your notebook.

NOTES

Lesson Twenty-Four

NAHUM, HABAKKUK, ZEPHANIAH, HAGGAI

NAHUM

THE PROPHET OF CONSOLATION

The man and the book: Nahum was a native of the small town of Elkosh in Galilee. It is believed that he wrote the book sometime between 621 and 612 B.C. He was a contemporary of Zephaniah, Habakkuk, and Jeremiah.

Message of the book: Although the by-product of the message is comfort for his people, the main message of the book is found in verse :3.

1:3 _____

Theme of the book: The impending fall of Nineveh.

Divine manifestations of holiness:

1. Destruction of the wicked. (1:2)
2. Salvation of the righteous. (1:15; 2:2)

Outline of the book:

- I. Doom of Nineveh Pronounced. (ch. 1)
- II. Seige and Fall of Nineveh. (ch. 2)
- III. Sin, the Cause of Nineveh's Ruin. (ch. 3)

Lesson for today: Remember, God is cognizant of the oppression that we suffer and will repay the wicked for their oppression of us.

Ro 12:19b "... Vengeance is _____ saith the Lord."

HABAKKUK

JUDGMENT AGAINST THE CHALDEANS

The man and the book: Habakkuk was a contemporary of Jeremiah and his name means *embracing*. The book was written sometime between 608 and 628 B.C.

Talking to God: The book consists of Habakkuk speaking to God concerning his, Habakkuk's, concerns about God's choices in His working among the nations.

Central message: The central message of the book is in 2:4b 2:4b "... the just _____."

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Comparable New Testament passage and teaching:

Ro 1:17b "... as it is written, _____."

Outline of the book:

I. THE BURDEN (ch. 1)

The apparent triumph of sin.

II. THE VISION (ch. 2)

Impending punishment of the Chaldeans.

III. THE PRAYER (ch. 3)

A time of confidence in God is coming.

Three important lessons in Habakkuk:

1. God will do right in the nations.
2. Sinful nations will finally perish- including the Chaldeans.
3. The righteous shall prevail (live) by faith.

Five woes in Habakkuk:

1. Against aggression. (2:5-8)
2. Against self-assertion. (2:8-11)
3. Against violence. (2:12-14)
4. Against drunkenness and inhumanity. (2:15-17)
5. Against idolatry. (2:18-20)

Lesson from Habakkuk: The lesson from Habakkuk is that **we can and should rejoice in spite of unpleasant circumstances.**

Place your burden before the Lord and the wait on Him for a solution of the apparent problems. Remember: **There are no such things as PROBLEMS for Christians- only OPPORTUNITIES for God to show His power in our lives!**

READ: Philippians 4:1-19

ZEPHANIAH

JUDGMENT AND REPENTANCE

The man and the book: Zephaniah was a son of Cushi, descendant of Hezekiah and a contemporary of Habakkuk. He prophesied around **630 B.C.** and his name means *hid of the Lord*.

Theme of the book: The theme is **the great day of the Lord**.

Outline of the book:

I. COMING DAY OF WRATH (ch. 1)

II. EVIL NATIONS JUDGED (2:1-3:7)

III. BLESSINGS ON THE FAITHFUL REMNANT (3:8-20)

Lessons from Zephaniah:

1. All nations, including Judah, must give an account for sin.
2. God's judgment both punishes and purges nations.
3. All nations shall be converted and worship God everywhere.
4. A day of supernatural restoration by the Lord is coming.

NOTES

HAGGAI

THE PROPHET OF THE RETURN FROM BABYLON

The man and the book: He was born in Babylon and, in accord with the decree of Cyrus, returned to the land under Zerrubbabel. The book covers the time 16 years after the return of the first group back to the land and addresses the problem of 14 years of inactivity in which the Temple should have been rebuilt but wasn't. It addressed, in measure, the apparent apathy into which the people had sunk during that 14 year period.

Central message: This can be found in 1:7-8a.

1:7-8a "Thus saith the Lord of hosts; _____ house..."

Outline of the book:

- I. APPEAL TO REBUILD THE TEMPLE (ch. 1)
- II. THE NEW TEMPLE (2:1-19)
- III. MESSIANIC KINGDOM (2:20-23)

Lessons for today:

1. In the reproof of chapter one we see that neglect of the house of God brings God's curse upon the people.
2. That we must set our minds to obey and THEN God will stir us up and be with us. (1:12-15)

REVIEW-

1. Divine holiness is manifested in what two ways in Nahum?
 - a. _____ of the wicked.
 - b. _____ of the righteous.
2. What is the lesson for today out of Nahum and where is it found in Nahum and in Romans?
3. What is the central message of Habakkuk and where is it found in Habakkuk and in Romans?
4. What are the five woes in Habakkuk?
5. What is the lesson from Habakkuk?
6. What is the theme of the book of Zephaniah?
7. Give two lessons from Zephaniah.
8. What is the central message in Haggai?
9. Give two lessons for today out of Haggai.



HOMEWORK ASSIGNMENT

Read Zechariah and Malachi.
Review the section on Nahum, Habakkuk, Zephaniah, and Haggai.
Be here next week with your Bible and your notebook.

NOTES

Lesson Twenty-Five

ZECHARIAH and MALACHI

ZECHARIAH

THE PROPHET OF VISIONS

The man and the book: Zechariah's name means *remembered of the Lord* and he was of the tribe of Aaron. He, like Haggai before him, was evidently among the Babylonian captives that returned with Zerubbabel. His work began some two months after that of Haggai and their purposes parallel one another. His book, consisting mostly of eight visions, has a strong apocalyptic flavor in the symbolism found in his visions. The bulk of the book is composed of eight visions encouraging the rebuilding of the Temple and four visions of the Messianic Kingdom.

Outline of the book:

- I. EIGHT VISIONS (chs. 1 - 6)**
- II. THE LAW AND THE RESTORATION AND ENLARGEMENT OF ISRAEL (chs. 7 - 8)**
- III. FOUR VISIONS OF THE MESSIANIC KINGDOM (CHS. 9 - 14)**

Prophecies of Christ: The book of Zechariah is surpassed in prophecies of Christ only by the book of Isaiah.

Some of these prophecies are: **Servant (3:8); Branch (3:8; 6:12); King/Priest (6:13); Lowly King (9:9-10); Betrayed (11:12-13); Pierced hands (12:10); Smitten shepherd (13:7-9); Second coming of Christ (14:4, 9).**

Key verse:

1:14b "... Thus saith the Lord of hosts; _____

I. EIGHT VISIONS (chs. 1 - 6)

- 1. The rider upon the red horse. (1:7-17)**
God is jealous over Jerusalem and He will set it up once again. He is displeased with the heathen for their abuse of His people.
- 2. Four horns and four carpenters. (1:18-21)**
The four horns represent the four kingdoms, Babylon, Medo-Persia, Greece, and Rome, that persecute His people. The four carpenters represent God's instruments of judgment upon the four persecutors.
- 3. The man with the measuring line. (ch. 2)**
Jerusalem is not to be measured as a man would measure; but the Lord himself shall be the wall of it.

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4. Joshua, the High Priest, and Satan. **(ch. 3)**
Picturing the removing of iniquity and the future glory of Israel.
 5. The Golden Candlestick and the two olive trees. **(ch. 4)**
The golden candlestick show that Zerubbabel shall have success in laying the foundation and rebuilding the Temple in the power of God. The two olive trees represent the anointed ones of God that fill His people with God's supply.
 6. The flying roll. **(5:1-4)**
This represents the Word of God that judges.
 7. The woman in the ephah. **(5:5-11)**
Wickedness should go to Babylon, the city of sin.
 8. Four war chariots. **(6:1-8)**
The judgment of the Lord upon the nations.
- NOTE:** Joshua is crowned as a type of Christ. **(6:9-15)**

II. THE LAW AND THE RESTORATION AND ENLARGEMENT OF ISRAEL (chs. 7 - 8)

1. Obedience is better than fasting. **(7:1-7)**
2. Past misery was because of disobedience. **(7:8-14)**
3. Restoration and enlargement which prefigures Christ, "The Jew." **(ch. 8)**

III. FOUR VISIONS OF THE MESSIANIC KINGDOM (chs. 9 - 14)

1. The Messianic King. **(chs. 9 - 10)**
2. The rejected Shepherd. **(ch. 11)**
3. The restored and penitent people. **(chs. 12 - 13)**
4. The divine sovereignty. **(ch. 14)**

MALACHI MESSENGER OF THE LORD

The man and the book: Malachi prophesied about 430-420 B.C. He was a contemporary of Nehemiah and Ezra and spoke against the same sins as they. The book addresses the worldliness and sloth of the people that beset them after the walls of the city were rebuilt and work stopped for the next 14 years. This book is the last of the inspired Old Testament books. After this, God did not speak to the people for the next 400 years.

Outline of the book:

- I. ISRAEL'S LACK OF LOVE FOR GOD (1:6-2:16)**
- II. GOD WILL COME & JUDGE HIS PEOPLE (2:17-4:6)**

NOTES

I. ISRAEL’S LACK OF LOVE FOR GOD (1:6-2:16)

Their lack of love is proved:

1. By their polluted offerings. **(1:6-14)**
 They were supposed to bring only the best, the spotless, for sacrifices instead:
Mal 1:13b “... and ye brought that _____

2. By the sins of the priests. **(2:1-9)**
2:8 _____

3. By their heathen marriages and their divorces. **(2:10-16)**

II. GOD WILL COME & JUDGE HIS PEOPLE (2:17-4:6)

1. His messenger will separate the righteous and the wicked one from the other. **(2:17-3:6)**
2. The effect of giving tithes and offerings or withholding their tithes and offerings. **(3:7-12)**
 - a. Refusing to give tithes and offerings, which was commanded under the Law, is robbing God and brings God’s curse.
3:8-9 _____

 - b. Giving tithes brings God’s blessing.
3:10 _____

3. Faithful service. **(3:13-4:6)**
 - a. Those that speak against serving God are proud and wicked **(3:13-15)**
 - b. God will return and judge between the faithful and the wicked. **(3:16-18)**
 - c. Faithful service will be rewarded. **(4:1-6)**
 God will return and when He does He will set up the faithful and judge the wicked.

NOTES

REVIEW-

1. Give four of the prophecies of Christ found in Zechariah.
2. What is the key verse of Zechariah?
3. Write it out:
“... Thus saith the Lord of hosts; _____

4. Give four of the eight visions in Zechariah chs. 1-6.
He is presented as:

5. According to ch. 7 of Zechariah, obedience is better than _____ and the past misery of the people was because of _____.
6. Give two of the four visions of the Messianic Kingdom given in Zechariah chs. 9-14.
7. In Malachi, give two things that proved a lack of love for God by the people.
8. What chapter in Malachi predicts blessing for giving of tithes and offerings and a curse for lack of giving them?
9. According to Malachi, will God actually one day judge between the righteous and the wicked?
10. Does Malachi state that faithful service to God will be rewarded?
11. After the close of the Old Testament with the book of Malachi, how many years will it be before God once again speaks to His People?

NOTES

**May we recommend you obtain the companion volume entitled
“New Testament Survey” by Dr. VanBuskirk.**

**This current volume, “Old Testament Survey” and it’s companion
volume, “New Testament Survey,” when studied together will
give you a comprehensive, over-all, bare-bones overview of the
entire Bible.**

**From there you can go on to a lifetime of study of the Scriptures;
and, through those continuing studies, you will be able to add meat
to the framework gained through your study of the two-volume
“Survey” set by Dr. VanBuskirk.**

**Such continuing study is a commandment of God and
you will be pleasing to Him as you make study of
His Word a daily part of the rest of your life.**

II Timothy 2:15

**“Study to shew thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the word of truth.”**

May God bless as you obey Him - we have His word that He will!

Tayorsville, UT

Dr. D E Van Buskirk

10/10/2005 - 1/27/09

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